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THE LIFE OF JAY.*

The late Mr. Jay, of Bath, was, in some respects, a very remarkable man. For upwards of sixty years he occupied the position of one of the most popular preachers in England. We are inclined to think that a larger number of persons than could have been produced in favour of any other individual would have pronounced him to be, of all English preachers, the best. This position was secured quite naturally, and was sustained with all the ease and fitness appropriate to its naturalness; but it was strongly contrasted with the circumstances of his birth and education. His father was a working stone-mason who lived at Tisbury, a small town in Wiltshire, and he himself acted as his father's assistant during his early youth. At the age of sixteen, having attracted the attention of Cornelius Winter, a Dissenting minister who was in the habit of occasionally preaching in Tisbury, he was placed under Mr. Winter's care, at Marlborough, as a student for the Christian ministry. This arrangement, though suggested by Mr. Winter's own kindness, was carried out by the pecuniary assistance of friends who were bent upon the promotion, in this and similar methods, of what they considered to be the cause of evangelical religion. Scarcely had he entered Mr. Winter's academy when he was employed in preaching. From the first, his ministrations were unusually popular; and he himself says that he had delivered nearly a thousand sermons before he was twenty-one years old. When only nineteen, he was called to supply Rowland Hill's pulpit in London; and he there immediately attained the reputation he preserved throughout his life. Extraordinary as these facts are in themselves, it is still more extraordinary that the manner in which this young man was brought up and treated does not seem to have injured his character at all; and that a degree of public favour which at his age would have turned almost any other head, was received by him with perfect sobriety.

We do not intend to trace Mr. Jay's course through the remainder of his life. The memoir of him which has been pub-

* The Autobiography of the Rev. William Jay, &c. Edited by George Redford, D.D., LL.D., and John Angell James. London—Hamilton, Adams and Co. 1854.

lished by Dr. Redford and Mr. James will not afford us the means of doing so satisfactorily; and we doubt whether, if that work had been executed better than it is, the personal incidents it might have contained would have possessed any great interest for our readers. As the matter stands, we have seldom met with an attempt at biography more carelessly and feebly conducted than the one before us. A good deal that is instructive and suggestive may be gathered from it; but whatever merit it has is entirely owing to the mere materials that have come to the hands of the editors. In the arrangement and elucidation of those materials, they appear to have taken as little trouble as possible; for we have found difficulty in fixing the simplest facts with which a memoir should concern itself, such as the date of the birth of its subject.

The book consists of four parts: 1. An Autobiography; 2. A Supplement to the Autobiography, by the Editors; 3. Mr. Jay's Reminiscences of distinguished Contemporaries; and, 4. Selections from his Correspondence. The Autobiography is in the form of letters addressed by Mr. Jay to his children; but these letters are rather discussions of topics presented by reflection upon what had happened to him, than separate parts of a continuous narrative. The Supplement is a very meagre affair, made up in a great measure of extracts relating to public proceedings. The Reminiscences, though deficient in breadth of view and acuteness of insight, are to us the most valuable portion of the work. The Correspondence does not offer any occasion for particular remark.

The most prominent feature in Mr. Jay's character was undoubtedly his talent for preaching. To the work of preaching he altogether devoted himself, and in it he reached to a real excellence of no common order. A fine voice, a commanding person, and great ease and force of delivery, supplied him with outward qualifications which he well knew how to use; and all the inward energies he possessed were directed to add solid worth to his advantages of appearance and manner. The production of sermons was with him the main object of life; and it so far influenced him, that every effort of his pen partook essentially of the nature of a sermon. In the Autobiography and Reminiscences and Correspondence of this volume, for instance, his habits of preparation for the pulpit are constantly apparent in the cast of thought and style of writing employed. His preaching was distinctively textual; and he had quite a peculiar skill in the selection of texts and in the division of their subjects. Many of his efforts are among the best models of textual analysis in existence. Sometimes the plans of his sermons bordered upon affectation; but, generally speaking, simplicity was one of their most observable characteristics, the affectation itself being not unfrequently an affectation of simplicity. He tried tho-

roughly to master what he professed to do, and he did not pretend to any more knowledge than he had. He was neither learned nor profound, but he was always true to himself. He had a great love for whatever was pointed in expression, and succeeded in adopting an almost proverbial concentration of sentiment. Strong and broad common sense distinguished both the exposition and application of what he advanced, and the pathos with which he spoke seldom failed to touch the depths of the heart. He had humour as well as pathos at command, and whatever, in consistency with his theology, could be made to answer to the nature of man, was instinctively seized upon by him. Indeed, considering his opinions and position, nothing was more remarkable than the pervading humanity which breathed itself into all he undertook. It was not to be expected that, with his cast of mind and the experience of his youth, he should have looked beyond the systematic belief in which he was brought up; but a full acquaintance with his own powers led him, on all questions connected with character and life, to use that belief with a liberal control, instead of submitting to it as a slave.

It is scarcely possible to avoid comparing Mr. Jay with Robert Hall and John Foster, since they all three were nearly connected together, and occupied much of the public attention of the same classes of the community. Jay, we have said, was a preacher,—pre-eminently and exclusively such. Foster was not a preacher. He was essentially an essayist. His sermons are as much essays, as are the papers to which he gave that title. Hall was a preacher: but he was more than that. He was a philosopher of a high order, whose sermons invested the pulpit with an intellectual dignity corresponding to its religious use. Foster, as time proceeds, will, of the three, we think, be found to exert the widest and deepest influence upon mankind. Hall must always be esteemed by those acquainted with him, as unrivalled in the elevation of language and sentiment to which he occasionally attained. But Jay, though very inferior to either of the others in mental capacity, excelled both in the perfect adaptation of means to ends with which he prosecuted his own particular work.

A characteristic specimen of Mr. Jay's oratory is extracted, in the volume under notice, from a sermon to Husbands and Wives. We insert it as it is there given.

"Milton has finely expressed the difference in the original pair:—

'For contemplation he and valour form'd;
For softness she and sweet attractive grace.'

Her bodily strength is inferior, her constitution less firm and vigorous, her frame more tender, her temper more yielding, her circumstances more generally depressing. A rose, a lily, allows of no rough usage. Tenderness demands gentleness; delicacy, care; pliancy, props. Has a condition fewer resources, and is there much in it of the afflictive and

humbling?—the more does it need succour, and the more necessary is every assistance to maintain and increase the consequence of it, especially where so much depends upon the respectability of the character who fills it.—Where is the man who is not alive to this consideration?—Where is the husband, who, reflecting on her peculiar circumstances, would not be disposed by every possible means, to promote the dignity and the satisfaction of a wife?—What is the language of these circumstances?—'Honour us; deal kindly with us. From many of the opportunities and means by which you procure favourable notice, we are excluded. Doomed to the shades, few of the high places of the earth are open to us. Alternately we are adored and oppressed. From our slaves, you become our tyrants. You feel our beauty, and avail yourselves of our weakness. You complain of our inferiority, but none of your behaviour bids us rise. Sensibility has given us a thousand feelings, which nature has kindly denied you. Always under restraints, we have little liberty of choice. Providence seems to have been more attentive to enable us to confer happiness, than to enjoy it. Every condition has for us fresh mortifications; every relation new sorrows. We enter social bonds; it is a system of perpetual sacrifice. We cannot give life to others, without hazarding our own. We have sufferings which you do not share—cannot share. If spared, years and decays invade our charms, and much of the ardour produced by attraction departs with it. We may die. The grave covers us, and we are soon forgotten: soon are the days of your mourning ended, soon is our loss repaired: dismissed even from your speech, our name is to be heard no more,—a successor may dislike it.—Our children, after having a mother by nature, may fall under the control of a mother by affinity, and be mortified by distinctions made between them and her *own* offspring. Though the duties which we have discharged invariably, be the most important and necessary, they do not shine: they are too common to strike: they procure no celebrity: the wife, the mother, fills no historic page. Our privations, our confinements, our wearisome days, our interrupted, our sleepless nights, the hours we have hung in anxious watchings over your sick and dying offspring—'"—Pp. 551, 552.

Though the passage may have met the eyes of our readers before, we cannot forbear from quoting a retrospect of his life which appears in Mr. Jay's Autobiography, and which answers very precisely to the general impression of his temper produced upon us by the perusal of all we have met with concerning him.

"While musing with my pen in hand, and hardly knowing what to write next, it struck me that you may be ready to ask, how my life appears in review?

"It is commonly said to appear short, and to some even in advanced years it may so appear; but they have been persons whose condition has been distinguished by much sameness, whose progress has seemed to consist of one journey, whose passage has been always smooth, and who have not many things to strike and, as it were, detain the mind, in looking back. But life to others in retrospect seems to be like a succession of stages, each having its beginning and ending, and a variety of separate, intermediate residences; from one of which to another the

memory can hardly pass without re-entering and enjoying or suffering these scenes and events again. And this gives the notion of length. Now in my case, life has not only run through infancy, and childhood, and youth, and manhood, and in a great measure through age itself, but has been made up of such diverse states, and has been attended with so many new (as to myself) and interesting occurrences, that I cannot go over it quickly; and my first consciousnesses, feelings, and actings seem a long way back.

"But, you may ask, should I be willing, such as I have found it, to go over life again? I have heard many express the sentiment, though not in the poetry of Cowper,—

'Worlds should not bribe me back to tread
Again life's dreary waste,
To see the future overspread
With all the gloomy past.'

But such language is not for me. I should not shrink from the proposal of repetition. 'Goodness and mercy have followed me all the days of my life.' My duties have not been burdening and irksome. My trials have been few compared with my comforts. My pleasures have been cheap and simple, and therefore very numerous. I have enjoyed without satiety the seasons and the sceneries of nature. I have relished the bounties of Providence, using them with moderation and thankfulness. I have delighted in the means of grace; unutterable have been my delights in studying and perusing the Scripture. How have I verified the words of Young:—

'Retire and read thy Bible to be gay!'

Preaching has been the element of my heart and my head. My labours have met with much acceptance—nor have I laboured in vain. I have seldom been without hearing of some instances of usefulness from the pulpit or the press. God has honoured me to call by my labours not a few individuals, even into the ministry. The seat of my residence was, of all others, the place of my preference. My condition has been the happy medium of neither poverty nor riches. I had a most convenient habitation, with a large and lovely garden—a constant source of attraction, exercise and improvement. I had a sufficient collection of books of all kinds. My wife was a gentlewoman, a saint, and a domestic goddess. My children were fair, and healthy, and dutiful. My friends were many, and cordial, and steady. Where shall I end?

'Call not earth a barren spot,
Pass it not unheeded by;
'Tis to man a lovely spot,
Though a lovelier waits on high.'

I do not believe that in this earth misery preponderates over good. I have a better opinion of mankind than I had when I began my public life. I cannot, therefore, ask, what is the cause that the former days were better than these? I do not believe in the fact itself. God has not been throwing away duration upon the human race. The state of the world *has* been improved and *is* improving. Who justifies slavery now? What noble efforts have been made to break every yoke, and to let the oppressed go free! How is the tendency to war, on every slight pretence, giving way to reference and negotiation! How delightful is it to think of what is doing abroad among the heathen; and the exertions that are put forth by all denominations of Christians to make the

Saviour's way known upon earth, and his saving health among all nations!"—Pp. 157—159.

The Life under our consideration might have afforded legitimate occasion for the history of a phase of the Evangelical movement in England, which was somewhat singular in its circumstances, and whose peculiarities have almost entirely passed away. A brief indication of some of these peculiarities may not be without interest.

What we refer to happened in the second stage of the movement which has gained this name of Evangelical. The first stage comprises the personal labours of Wesley and Whitfield. Those labours were followed by very different results in the case of their two great agents. Wesley originated an organized community which expressed, in its combined form, the effect of his ministrations. Whitfield's influence was much more scattered, and manifested itself rather in the changes it produced in Dissenting and Church-of-England congregations, than in the formation of new societies possessing a polity of their own. This difference was owing to causes upon which we cannot now enter in detail. One of them, however, demands our special mention. We allude to the fact that the theology of Wesley was Arminian, while that of Whitfield was Calvinistic. Calvinism and Arminianism stood toward each other at this time in a much more hostile position than they at present do, and it was not likely that the two movements thus respectively constituted would amalgamate. The preparation which existed in the Church of England and Dissenting churches for the reception of Evangelicism, was mainly Calvinistic in character, and it therefore happened that it was the revival of Whitfield rather than that of Wesley with which these churches co-operated. Wesley was left, in consequence of his Arminian views, to form for himself entirely new societies; and, with a few remarkable exceptions, he obtained but little support even from those members of existing bodies who sympathized with him in the common spiritual character of his efforts. With Wesleyanism we have now nothing to do: but the Calvinistic stream of Evangelical reformation is very distinctly traceable throughout this biography.

Those of us who know anything about Mr. Jay have been accustomed to regard him simply as an Independent minister; but we shall discover on examination that his position was in many respects different from that of Independent ministers of our own time, being cast in the second stage of a movement, with the third stage of which they have to do. He was, we have seen, educated and introduced into public life by Cornelius Winter. Now Cornelius Winter was intimately connected with the carrying out of religious plans which took their rise from Whitfield's preaching. It is many years since we met with Winter's Life; but our recollection of it is, that it gives the

most characteristic account of Whitfield's proceedings which we have ever seen. Mr. Winter was a Dissenter, but the academy over which he presided was supported by Churchmen as well as Dissenters; and the pupils were intended, if opportunity offered, to enter the Establishment, and not merely to occupy Dissenting pulpits. The names of Sir Richard Hill and John Thornton, both Episcopalians, are mentioned as having contributed to Mr. Jay's education, and the design was actually entertained of sending him to one of the English universities. A Dissenting academy, under the direction of the Rev. William Bull, of Newport Pagnell, was at this time established by Mr. Thornton, in conjunction with the Rev. John Newton, rector of St. Mary's Woolnoth, and some persons among the Dissenters. Mr. Jay was from the first associated with Rowland Hill, who occupied a middle position between the Church and Dissent; and he enjoyed the friendship of John Newton, Richard Cecil, William Wilberforce and others, on terms which indicate a very dissimilar state of ecclesiastical opinion and practice from what the present generation has experience of. It is very clear that the members of this party, whether within or without the Establishment, considered matters of church polity as entirely subordinate to the object of spreading that form of Christianity to which they were attached; and by practically acting upon these views they presented a remarkable phenomenon, as compared with the ordinary feelings and habits of English religious society.

The following extract from a Reminiscence of the Rev. Richard Cecil will exhibit the Church-of-England side of this picture with sufficient accuracy.

"No man distinguished more in his mind, and in his preaching, between the essential parts of Christianity and the subordinate and circumstantial than Mr. Cecil. With what a crushing force has he been heard to repeat the language of Jeremiah, 'He that hath a dream let him tell a dream; and he that hath my word let him speak my word faithfully. What is the chaff to the wheat?' With him 'neither circumcision availed anything, nor uncircumcision, but a new creature.'

"I believe the following incident has been published; but I was in London when it occurred, and knew it before it spread. A female, who had more of the form of godliness than of the power, one day said to him, 'Sir, have you heard that I am going to turn from the Dissenters to the Church?' 'Madam,' he replied, 'you are turning from nothing to nothing.'

"Hearing a person censuring a churchman for going to hear the Gospel in a meeting, (the only place in the village where it then could be heard,) he exclaimed, 'Did ye never read what David did when he was an hungred, and they that were with him; how he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them that were wtih him, but only for the priests?'

"He had his own fixed views and convictions, (and without these

candour is only indifference,) but he was moderate enough to think it no sin to attend occasionally in Argyle Chapel; and one day calling upon me, he asked where he could take two sittings for his daughters? adding, 'You know I am an Episcopalian, and wish my children to go to church, that is, *if* the one thing needful be heard there. But they must take heed *what* they hear, as well as *how* they hear. If *the story* be not told in a cathedral, they must follow it into a barn; for they *must* hear it, and hear it with care.'—And what practical proof can we give of our belief either of the truth, or the importance of evangelical principles, if it be nothing to us whether we hear the words which cause us to err, or those by which we may be saved?"—Pp. 370, 371.

The Dissenting side is thus given in the form of Mr. Jay's own conviction and experience.

"I could never regard the differences of the truly godly as essential; and though I have had my convictions and preferences, they were never anathematizing or exclusive. And I could have communed with any of their churches, and should not have been sorry if circumstances had enabled me to say I had done so.

"I know religious parties are too free in censuring other bodies as less liberal than themselves; but in this respect I have not seen, (and my opportunities have been favourable for observation and comparison,) much difference between them. There are bigots in them all, both as churches, members, and teachers; and there are men of real candour, and who can say from the heart, '*Whosoever* shall do the will of my Father who is in heaven, the same is my brother and sister and mother.' And if one party were by constitution or accident more rigid and narrow than another, the more commendation is due to the noble minds among them that rise above their fellows and their trammels; and let us never try or wish to detach them from their own communities, but rejoice in the influence they may exert in bettering and liberalizing them.

"In accordance with these views and reflections, I have commonly lamented, when persons holding the Head, and differing only in minor matters, pass from their own fellowship into another, especially in country towns and villages. It often excites suspicions that unfair means have been used to proselyte such individuals; and grudgings are felt by the losers, to whom one member was perhaps of considerable importance. I have known ministers and members becoming, by such changes, shy of each other; while the individual who has changed his communion has been more noticed by his new party for a particular tenet than for his general excellence; and been in danger of attaching too much importance to it himself. I have often observed the zeal of proselytes subsiding into little things; and I never remember to have seen an individual improved in religious character and excellence, by passing from one Christian church to another, unless it was called for by something more than a non-essential difference. If our present connexion requires of us anything we deem sinful, our duty is clear, and we must follow our convictions regardless of consequences; but I am taking the matter on lower ground, that is, where there may be imperfections with which we may bear, and which we may endeavour to correct, rather than withdraw. And surely some regard is due to the providence of God which orders our situations, and to the solemn act by which we

gave ourselves to the Church, in which we have taken sweet counsel together, and 'our fellowship has been with the Father, and with his Son Jesus Christ.'"—Pp. 161—163.

"Perhaps, had I been led to choose, instead of being led by circumstances, I should have preferred Presbyterianism, as to church-order and regimen. But the truth is, I never deeply studied the theories of ecclesiastical government. I had neither inclination nor leisure; and other things of greater moment always seemed to press upon my immediate attention. Nor was my mind upon this subject made up so entirely and exclusively and stiffly, as that I could only have moved in one direction. By the providence of God, I was trained among the Independents, and with them I remained. I agreed not in every iota of their system, but I approved of it in the main; and felt nothing in it that violated my conscience, or abridged my liberty."—P. 164.

It is impossible to acquaint ourselves with the characters of the men who acted as leaders in the party we have endeavoured to describe, without indulging toward them feelings of admiration. We are so fully conscious of the error of their opinions and the narrowness of their sympathies, that we do not suffer such matters to trouble our judgment at all; and what does attract us, is, perhaps on that very account, appreciated with a willing inclination to acknowledge its worth. We are much more impressed by that worth in their case than we are in the case of any modern Evangelical party.

They were undoubtedly a truly religious party. Piety was most sincerely and earnestly cultivated by them. They considered themselves as devoted to the service of God, in separation from the world around them; and there was considerable justification for the estimate they formed of their relation to general society. We may reasonably object to some of the religious distinctions they drew between themselves and others; but we cannot fairly deny to them a strongly marked fidelity to whatever they regarded to be spiritually right and obligatory. A large degree of their power arose from the devotional fervour under whose influence they lived; and they may be cited as an instance of the invariable rule, that a Christian community fulfils the real purposes of Christianity much more by its practical exemplification of the conduct of a Christian life, than by its attention to the interests of a mere Christian belief. However wide our doctrinal differences may be from such men as those under notice, we may learn a lesson from their sanctity and zeal, without an obedience to which no superior correctness of opinion on our part will place us on a level with them either before God or man.

It was in a great measure owing to their high religious character, that the members of this party displayed such a remarkable tenacity as they did in favour of the theological system they had espoused. A doubt that they could be in error on this sub-

ject seems scarcely to have crossed their minds; and they always spoke of and acted upon the Calvinistic theory which they identified with the gospel, as though no other view of Christianity could by possibility be either true or efficacious. When we compare the shallow reasoning by which that theory was supported, with the strong faith with which it was relied upon, we naturally seek for its real foundations in moral, not in intellectual, grounds. This view of the subject is strikingly confirmed by the history of the individuals in whom this faith established itself. To Christianity in the form presented by that faith, they rightly attributed the greatest blessings they enjoyed. Some of them, as in the instance of Mr. Jay, had through its channel received all the mental culture as well as the religious experience they possessed. Others of them, as in the instance of John Newton, had been rescued by it from gross immorality. All of them had, in union with it, been brought to the participation of that life of godliness which is the realization of man's highest desires after good. How firm must have been the persuasion which the following anecdote reveals as resting upon the deepest feelings of the heart! It relates to Mr. Newton.

"When I one day called upon him, he said, 'I am glad to see you, for I have just received a letter from Bath, and you may know something of the writer,' mentioning his name. I told him I did, and that he had been for years a hearer of mine, but he was a most awful character, and 'almost in all evil.' 'But,' says he, 'he writes now like a penitent.' I said, 'He may be such; but, if he be, I shall never despair of the conversion of any one again.' 'Oh,' says he, 'I never did, since God saved me.'"—P. 273.

Some people may be inclined to suppose that strong Evangelical sentiments commonly overbear the individual peculiarities of men, so as to reduce them very much to one type of humanity. Though this supposition is not destitute of considerable support, large exception must be taken to its application; and it is pleasing to mark the instances in which such exception occurs. In Mr. Jay's Reminiscences we have portraits of individuals whose humanity is very distinct and peculiar; and we are led to conclude, that among the Evangelical party of his early days, there existed a more striking display of originality, and a wider variety of character, than has since been exhibited in the same class of society. We shall select, by way of illustration, two singular specimens,—one connected with the Church of England, and the other with Dissent.

Our Church specimen is the Rev. John Newton.

"Mr. Newton invited me to call upon him, and to his kind of open breakfast I soon repaired; and for years afterwards, whenever I was in town, I availed myself as often as it was in my power of this invaluable privilege. On these occasions one met with ministers and Christians of

all denominations; for he loved all who loved the Saviour, and all, while they were with him, felt themselves to be 'one in Christ Jesus.'

"In the family worship, after reading a chapter, he would add a few remarks on some verse or sentence, very brief, but weighty and striking, and affording a sentiment for the day. Whoever was present, he always prayed himself; the prayer was never long, but remarkably suitable and simple. After the service and the breakfast, he withdrew to his study with any of his male friends who could remain for a while, and there, with his pipe, he would converse in a manner the most easy, and free, and varied, and delightful, and edifying.

"Much has been published concerning this excellent man, and it is possible that some of the few things I would gratify my readers with, may have been reported by others who witnessed them; but I shall mention nothing underived from my own personal knowledge and observation.

"There was nothing about him dull, or gloomy, or puritanical, according to the common meaning of the term. As he had much good-nature, so he had much pleasantry, and frequently emitted sparks of lively wit, or rather humour; yet they never affected the comfort or reputation of any one, but were perfectly innocent and harmless. Sometimes he had the strangest fetches of drollery. Thus, one day, by a strong sneeze, he shook off a fly which had perched upon his gnomon, and immediately said, 'Now, if this fly keeps a diary, he'll write, 'Today a terrible earthquake!' At another time, when I asked him how he slept, he instantly replied, 'I'm like a beef-steak—once turned, and I'm done.'

"'Some people,' said he, 'believe much better than they reason. I once heard a good old woman arguing in favour of eternal election. 'Sir,' said she, 'I am sure if God had not chosen me before I was born, he would never have chosen me after.'

"At another time he mentioned facetiously, and with his peculiar smile, the language of a poor good woman when dying:—'I believe His word, and am persuaded, notwithstanding my unworthiness and guilt, that my Lord Jesus will save me from all my sins and sorrows, and bring me home to Himself; and if He does, He will never hear the last of it!'

"He one day told of a countryman who said to his minister, 'You often speak of our FORE-fathers; now, I know only of three, Abraham, Isaac, and Jacob. Pray, sir, who is the *fourth?*'

"He also more than once mentioned, that he knew a good man and woman, who read the Scriptures morning and evening in their daily worship, to whom a gentleman gave a folio commentary to aid them. But after they had tried it for some time, the husband said to the wife, 'I think we did better before we had this great book. When we read the Bible itself only, it was like a glass of pure wine; but now it is like a glass of wine in a pail of water.'"—Pp. 271—273.

The Dissenting original whom we have to bring forward is the Rev. John Ryland, Sen. He resided for many years at Northampton as the pastor of a Baptist church there, and afterwards kept a school at Enfield.

"The first time I ever met Mr. Ryland was at the house of a whole-

sale linendraper in Cheapside. The owner, Mr. B——h, told him one day, as he called upon him, that I was in the parlour, and desired him to go in, and he would soon follow. At this moment I did not personally know him. He was singular in his appearance; his shoes were square-toed; his wig was five-storied behind; the sleeves of his coat were profusely large and open; and the flaps of his waistcoat encroaching upon his knees. I was struck and awed with his figure; but what could I think when, walking towards me, he laid hold of me by the collar, and, shaking his fist in my face, he roared out, 'Young man, if you let the people of Surrey Chapel make you proud, I'll smite you to the ground!' But then, instantly dropping his voice, and taking me by the hand, he made me sit down by his side, and said,—'Sir, nothing can equal the folly of some hearers; they are like apes that hug their young ones to death.' He then mentioned two promising young ministers who had come to town, and been injured and spoiled by popular caressings; adding other seasonable and useful remarks.

"From this strange commencement a peculiar intimacy ensued. We were seldom a day apart during my eight weeks' continuance in town, and the intercourse was renewed the following year, when we were both in town again at the same time."—P. 289.

"At this time, the first opposition was made to the Slave Trade, and he threw all his impassioned energies into the condemnation of the accursed traffic. One morning I was reading to him some of the reported miseries and cruelties of the middle passage; among others, of a captain who had a fine female slave in his cabin, but, when her infant cried, he snatched him up, and flung him out into the sea; still requiring the wretched creature to remain, as the gratifier of his vile passions. At the recital of this Mr. Ryland seemed frantic, and to lose his usual self-control. He was agitated, and paced up and down the room, 'Oh God, preserve me! Oh God, preserve me!' and then, unable to contain any longer, burst forth into a dreadful imprecation, which I dare not repeat. It shocked me, and I am far from justifying it; and yet, had the reader been present to witness the excitement and the struggle, he would hardly have been severe in condemning him."—Pp. 292, 293.

"He took my place one Tuesday-evening at Surrey Chapel, and preached a most striking sermon from Daniel's words to Belshazzar,—'But the God in whose hands thy breath is, and whose are all thy ways, hast thou not glorified.' After an introduction, giving some account of Belshazzar, he impatiently and abruptly broke off by saying,—'But you cannot suppose that I am going to preach a whole sermon on such a —— rascal as this,'—and then stated, that he should bring home the charge in the text against every individual in the place, in *four* grand instances."—Pp. 294, 295.

"He was intimate with Mr. Whitfield and Mr. Rowland Hill, and much attached to many other preachers less systematically orthodox than himself; and laboured, as opportunity offered, with them. He was, indeed, a lover of all good men; and, while many talked of candour, he exercised it. Though he was a firm Baptist, he was no friend to bigotry or exclusiveness."—P. 295.

"I cannot but think some of his own brethren, and of his own denomination, bore too hard upon him for some difficulty in his pecuniary circumstances. They did not, indeed, charge him with dishonesty and

injustice, but they seemed to forget that a brother may be overtaken in a fault, and that the fault in this case was in reality the effect of an excellence, or virtue. In his ardour for learning and science, he was too free in the purchase of books, for his own use, and also to give to poor ministers who had few intellectual helps; and also, in the exercise of beneficence to the poor and needy, he was drawn beyond his means. I was told by a person who attended the examination of his affairs, that when something rather reflecting on his integrity had escaped from one of the party, he instantly rose up, and turned his face to the wall, and, looking up to heaven, said, 'Lord, thou knowest I am not wicked! Oh, give me grace to preserve my temper and tongue, while I endeavour to answer and rectify the mistake of my brother.' This instantly softened and melted the party, and Mr. R—— soon gave them full satisfaction. If God had not called Lot '*just* Lot,' we should probably never have registered him in our calendar of saints. Dr. Rippon, one of his permanently attached friends and advisers, preached his funeral sermon: and, as they were letting down the deceased into the grave, he pointed to the coffin, and said with admirable impression,—

> 'Defects through Nature's best productions run,—
> Our friend had spots,—and spots are in the sun!'"—Pp. 296, 297.

We were a little surprised to find among Mr. Jay's Reminiscences of distinguished contemporaries, notices of two Unitarians, —Rammohun Roy and Dr. Thomas Cogan. Our readers may be curious to know how the Unitarianism of these parties is dealt with.

In the case of Rammohun Roy, an attempt is made to dispute his Unitarianism. The miserable grounds on which the dispute is rested cannot be passed over without remark. They are thus stated.

"Soon after his private interment in the premises of his friend, an extolling account of him was published by Dr. Carpenter, assuring the public that he was a Christian, in the Socinian translation of that word. Here I am persuaded he was mistaken. He was this on his conversion to Christianity in India, when he only considered Christ as a moral Teacher, and wrote accordingly. But we have reason to hope and conclude, that, on his coming to this country, his views varied, and were approaching evangelical sentiments. At first, (and it was not wonderful, with such talents and reasoning powers,) on emerging from heathenism, he felt difficulties with regard to some of the more mysterious doctrines of the Gospel; but there is no little proof that his mind was beginning to open to the doctrine of the cross and grace of our Lord Jesus Christ. He commonly in London attended the preaching of an orthodox clergyman.

"Earl Gainsborough was not only much pleased with him, but much encouraged concerning his state and character by the rajah's visit to Barham Court. When he dined with Mr. Poynder he begged to be allowed to attend his evening family-worship, after the company were gone; and next day he came also to attend his morning-worship; and expressed much delight at the blending with prayer, the reading of the Scriptures and singing. Mr. Poynder engaged the Rev. Mr. Knight to conduct these services, by means of which this pious and judicious mi-

nister became acquainted with this prodigy; and he also had good hope concerning him, both from his interviews and correspondence; for the rajah often addressed notes to him respecting passages of Scripture, (with the solutions of which he seemed satisfied,) and often called upon him; and in his last interview with him, finding him very serious and tender, Mr. Knight said to him, 'Sir, I trust you do not less prize Christianity since you came amongst us.' He rose, and taking him by the hand said with tears, 'Mr. Knight, I feel such a regard for the truth and importance of Christianity, that I think I could die for it.'

"This account, we presume, will not be satisfactory to some; they will ask for more evidence; and we could have wished we had been able to furnish more. We cannot be too anxious and inquisitive where our *own* religious state is concerned; but with regard to others, there is a charity, which, with due discrimination, 'hopeth all things, believeth all things, endureth all things.'"—Pp. 451, 452.

This array of mere conjectures and hopes would prove nothing, even if it were not contradicted by the plainest and most notorious facts; but how, in the face of those facts, any one could indulge in such counter suppositions, passes our comprehension. We are forced to conclude, in order to preserve faith in Mr. Jay's honour, that he was unacquainted with what we should have thought was known to every one who took the least interest in Rammohun Roy's history. He was the author of "Three Appeals to the Christian Public" of India, in which his Unitarianism was not only clearly stated, but a most accurate understanding of the Unitarian controversy was manifested on his part. Those Appeals will always be reckoned among the best critical defences of Unitarianism which modern times have produced. When in England, he gave decided and frequent expression to his Unitarian belief. A few sentences from the Life of the late Mr. Aspland will be sufficient to set this latter point in a satisfactory light.

"One of the first sentiments which the Rajah expressed to Mr. Aspland, when visiting him at Hackney soon after his arrival in London, was his astonishment to find so much bigotry amongst the majority of Christians towards the Unitarians. He said that it too much resembled the rancorous feelings of his Hindoo idolatrous countrymen against those that renounced their false gods. The Rajah attended the meeting of the Unitarian Association, and in the name of the Society, and of his Unitarian brethren of England, Mr. Aspland, who filled the chair on that memorable day, welcomed the advent of their distinguished guest. In the simple address which the Rajah delivered on that occasion, he distinctly avowed himself a believer in one God, and in almost all the doctrines of Unitarians, and declared his conviction that Scripture seconded the system of Unitarian Christianity, and that common sense was on its side."—Memoir of the Rev. Robert Aspland, p. 513.

The courteous demeanour of Rammohun Roy, and his unwillingness to give offence, may perhaps have been mistaken by men who do not understand how a difference of theological opi-

nion can exist without a constant quarrel about its merits; but to interpret the sympathy he displayed for forms of Christian administration embracing opinions of which he did not altogether approve, as though it implied an approval beyond his own declared conviction on the subject, is to lower the standard of his piety as well as to misrepresent his natural character. As to his attending the preaching of orthodox clergymen, we believe it was an object with him to bring himself into contact with the practical manifestations of Christianity in this country, without respect to his own views. That he attended the preaching of Unitarian ministers, we know well; and we have reason to suppose that the circumstance which gave rise to the special mention of his orthodox associations in this respect, was nothing more than a peculiar interest he took in the sermons of Dr. Kenny, the rector of St. Olave's, Southwark. His desire to join in family worship at Mr. Poynder's, and his correspondence with Mr. Knight, are indeed strange things to be adduced in such an argument as that before us.

This whole attempt to insinuate the idea of a partial conversion to orthodoxy, is to be explained, as far as it is capable of explanation, on the principle that Unitarian opinions are thought to be irreconcilable with a Christian character. Such a principle does as much damage to the common sense, as to the religious temper, of those who hold it. Its folly is equal to its bigotry; and it destroys all truthful representation, at the same time at which it restrains charitable judgment.

Dr. Cogan's Unitarianism is not disputed, but it is softened down. He is made responsible for exceptions which are rather to be understood as a justification of familiar intercourse with him on Mr. Jay's part, than as a correct description of his general opinions. In quoting what is said, under this head, we shall content ourselves with the observation, that it all goes upon the false assumption that, in order to be a thorough Unitarian, a man must cordially assent to every particular of belief and habit belonging to the Unitarian community with which he connects himself,—an assumption singularly inapplicable to Unitarians, and which persons like Mr. Jay would seriously object to, if it were transferred to their own circumstances.

"Though he passed, and wished to pass, generally as a Unitarian, he did not give that community in all things his preference or commendation. He wished they would give up reading their discourses, as less exciting and impressive; and often spoke of republishing a pamphlet, entitled—'Reading not Preaching.' He complained of their disuse of the awful terms of Scripture, such as *fury, vengeance, the lake of fire and brimstone,* observing they were words employed by the only wise God himself, and were adapted to strike the careless, and arrest the thoughtless. He disliked their glossing Scripture when read or quoted, and wished the language of revelation to be always left to speak in its own

unmixed simplicity. He also acknowledged that they never seemed to ascribe importance enough to the mediatorial work of the Messiah; especially to his sufferings and death, as the (in some way or other) medium of Divine forgiveness."—P. 466.

The real state of the case as to Dr. Cogan and Mr. Jay is revealed in a passage which plainly intimates that no real comparison of religious opinion took place between them. Mr. Jay evidently shrunk from this discussion, and was bound to give to Dr. Cogan the full benefit of his own timidity. Instead of doing so, however, he seems to have satisfied his conscience by indirect references which could have admitted of no reply on the part of his friend, but which allowed him to comfort himself with the reflection, that the seed he thus sowed might produce orthodox fruit. His interpretation of Dr. Cogan's "silence and manner," into an expression of regret at the inefficacy of Unitarianism in the matter of conversion, is very amusing.

"Not being inclined or qualified for controversy, I never entered into dispute with him, but I sometimes dropped a few words from experience or observation, to which he listened, and which seemed to strike him, especially when I spoke of persons who had recently died in confidence, peace, and comfort, commending and recommending those truths which they said were all their salvation and all their desire. And when I mentioned what I had lately met with, viz., a female young and beautiful, agreeably espoused, with two lovely babes, with everything that could render life desirable, dying of a consumption, (which destroys so many of our roses and lilies,) and when reduced by the lingering disease almost to a shadow, she asked an attendant to hand her the looking-glass,—after glancing at which she returned it, saying with a smile—

> 'Then while ye hear my heart-strings break,
> How sweet my moments roll!
> A mortal paleness in my cheek,
> But glory in my soul!'

And soon expired,—he could not avoid weeping.

"When also I sometimes mentioned instances, (and, blessed be God, I could mention such instances under my own preaching,) of persons converted from a sinful course to a life of morality and holiness; and where the change has not been produced by practice, but the practice has been the effect of the change; and sin has not only been left but loathed; and duty has not only been performed but delighted in; his silence and manner have seemed to say, 'Why—*we* hear and see nothing of this!'"—P. 468.

The following story may fitly close both this reference to Dr. Cogan and our notice of the book from which it is taken.

"One evening at Argyle Chapel, he sat in the same pew, and close by the side, of Mr. Wilberforce. After the service, Mr. Wilberforce coming into the vestry asked me, who that very agreeable looking man was, who sat at his left hand. 'Sir,' said I, 'that gentleman is your opponent who has just published an answer to the Chapter in your work on Hereditary Depravity.' 'Indeed!' said he, 'had I known it I would

have shaken hands with him, for he is a fair and able disputant.' Two days after this, dining at Dr. C.'s house with Mr. Fuller, of Kettering, (who was his guest,) Dr. Cogan soon asked,—'Who was that odd and very moveable gentleman, who sat last evening at my right hand?'—'What, sir, did you not know that that was Mr. Wilberforce?'—'Was *that* Wilberforce! I should much have liked to have been introduced to him; for though I have written against his sentiments, no one can admire his character more, as one of the best of men, and one of the greatest philanthropists:'—and went on justly eulogizing him."—Pp. 467, 468.

T.

BACHE'S LECTURES ON UNITARIAN CHRISTIANITY.*

In our former article on these Lectures, we gave an opinion of their merits which we should be happy to find justified by a wide circle of readers into whose hands they may fall. Particular notice, however, was taken of the topics suggested by a review of the first three of them only; and our present purpose is to advert to a few of the great themes of religious thought involved in the remaining four. The whole of them, though wisely published as a pamphlet, and at a low price, would have formed a considerable volume in the ordinary style. The extent of the subject, therefore, must be our excuse for not having restricted our notice to one article of review.

In Lecture IV., the scriptural view of the Holy Spirit is carefully presented, as including the designation or attributes of God, or some kindred attribute or endowment of man, from an ordinary natural endowment to the special divine powers which accompanied Christ and the apostles: the unwarranted inference of a *personality* from an acknowledged *personification* of the Holy Spirit is exposed; the sin against the Holy Spirit is discriminated; and the result to us of what, in respect of the Holy Spirit, was special in gospel times, is deduced.

Perhaps on no subject connected with revelation have greater mistakes been made than on this. And it is a perfectly natural result. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."† To those who are in the flesh, the Spirit has in all ages been a mystery—nay, *the* mystery, whether it be the Spirit of God or the Spirit of Man. And its having been so, is the strongest possible presumption that it needed light; not, indeed, as to the fact, but the mode and character of its existence. And, again, Revelation having justified that presumption, the Divine Spirit having met the human by a less mysterious inspiration, it is still

* Continued from p. 156.

† John iii. 8.

a natural result that in that solemn and only less mysterious approach, the fleshly human thought should be still mingled with what it hath received of the Lord. Hence, in the case of a people taught by the Lord's nearer approaches, either directly in the spirit or through outward event, the inevitable result, as it would seem, must be that of a mixture of the human with the divine; and in this way, surely, must be interpreted often the overrunning of the human, so little able to bear in its fleshly tabernacle the higher visitations of God. Frail human powers receive a greater impulse, and in that solemn region of the spirit, unable always to say whence exactly it cometh, unconscious perhaps also sometimes whither it goeth, are carried beyond their measure. Must we not thus explain cases of the wrath of man made only by the sovereign prerogative of an Infinite Being, and not by His express command to human creatures, to praise Him? And if this were the case with those who lived under the nearer approaches of God, can we wonder that those who have not, should have made them the precedent and interpretation of the more mysterious access of the Divine Spirit to their own minds, and so been hurried into every kind of spiritual enormity and excess? It becomes, therefore, a subject of the utmost moment, as of the utmost difficulty,—it is, in fact, always the ultimate point of inquiry in the regions of the Spirit, alike in its higher region of Revelation and its lower region of ordinary life,—to explore, if haply we may, the mysterious access of the soul to God, and at the same time to guard well the distinction between what of it in our human history has been special and what has been ordinary, since in a point of final moment to us the higher light is proportionately hailed. How much has this distinction been overlooked,—at one time, as we have observed, by assigning to the ordinary attributes of the Spirit the specialties of Revelation, and perhaps quite as much, at another, by interpreting the latter by the former alone. If, however, that great specialty have occurred, it is a thing so great as to inspire at once a sacred inviolability at our hands. It should stand, as it has stood, in unapproached majesty, with its array of ministering servants hearkening unto the voice of its word: nor scarcely should we presume to use their accent till we have reached their height. We know, indeed, that God visits *us* too in the lowly vale, but we know it chiefly from those who have been with Him in the holy mount. That, surely, has been ordained as an everlasting spectacle to the world, both to angels and to men. The phenomena and laws and language of our ordinary spiritual experience are better kept distinct from those of eras of Revelation, so far at least as its specialty has affected them. The confounding and interchange of the two is the source of interminable error: this is more especially true of the interchange of their respective language, which is the exponent of their phenomena and laws. The

result of Revelation to us is the assurance of our relation to God, not the continuance of the specialty by which the assurance was conveyed. That assurance being conveyed to us more especially in the perfected Messiah, we find within us, as we have not found before, the great laws of the Spirit that had always been there, though not, or but partially, revealed to us in our former history. Revelation through its specialty does not create; it shews us what is already created and existing. And shewing us how high a relation we sustain in the spirit under its ordinary law, our ordinary spiritual experience becomes so exalted thereby, that we are fain to consider it exceptional and special when in truth it is not. Even Christ's appears to have been under the same law—the law of the spirit, indeed, thus allied to God, appears to be inviolable—the specialty that quickens it into its more exalted action under that law, taking place in its outward sphere, the spirit being supreme. That specialty we have not now, but it has been employed to call us to its glory. We think, then, that our ordinary experience, glorified of revelation, rises into such importance and significance, that we may be well content not to invade the territory or dim the light, or even to presume too rudely on the speech, of that which has brought us such a gift. There have been periods when Nature has been depreciated to such an extent, with the view of enhancing the necessity of Revelation, that there was even danger of establishing an irreconcilable hostility between them. The opposite danger perhaps now is, to make them so very much alike, that one may be taken for the other. But neither representation is just. If they be at variance, one cannot stand. If they be the same, why both? We should be nearer the truth did we say, that as in the material, so in the spiritual world, the light of Heaven alone reveals a Divine creation to our view.

We have been led thus far in connection with the subject of the Holy Spirit, because it constitutes the pre-eminent distinction of Christianity. All the qualities, gifts, or acts which are designated by it, are either in themselves the specialty which marked it, or have some reference to a similar specialty from God; even ordinary human endowments, called by its name, are so termed because of their being possessed in an unusual degree. Hence, in itself as spirit or its attribute, the difficulty of drawing the line of specialty as the distinction of Revelation; hence, too, the frequency of human mistake and delusion under it. But not so as to its manifestations, its outward and visible works, or, more specifically, the Miracles of Revelation. In them, the distinction is at once perceived. Hence we conceive the presumptive and intrinsic evidence of their truth both in the Jewish and Christian history.* The relation in which these stand to

* Exod. iv. 1—9; John iii. 2; Matt. xi. 2—6.

the spiritual gift or endowment of the prophet or believer, is perhaps the ultimate subject of Christian inquiry. We glanced at it in our former paper. Its deeper study, as we then hinted, might solve the doubts of intellectual unbelief. Mr. Furness, of America, and perhaps others, have thought that moral perfectness draws down the power whence issues its "mighty works;" on the contrary, do not the accounts of Christ intimate that the power vouchsafed was the great *means* of educing such perfectness,—at least, of exalting whatever degree of it was possessed prior to the gift?* We cannot dwell upon the topic now. It is, however, obvious to remark, that Mr. Furness' suggestion cannot hold in respect of apostles and disciples, however it may appear to do so in respect of their Master. There is a wide distinction between the two. While to the one, God's great gift was a perpetual discipline of character as well as credential of authority,—in the case of all others, it appears rather in the latter light alone. Perhaps in this greater immediateness from another, this greater independence of the miracle on the believer's own spirit, we may see the divine purpose of attaching the faith of the world still to *Christ* as its Exemplar and Inspirer, to whom this fulness and immeasurable spirit had been alone vouchsafed, and who, as on earth so in heaven, was thus the Mediator between God and man. Perhaps we may in this also read the full meaning of the promise to apostles that their absent Lord should still be in the midst of them, Advocate and Comforter, in the powers of heaven at their side. That very independence on their own will would assure them of Christ's spiritual realm and agency still, and naturally invests *the Spirit* with a degree of *his personality*.†

Our limits remind us to return to the remainder of our task. Before, however, we dismiss this portion of it, we desire to direct attention to pp. 64, 65, Lecture IV., as well as to pages 76, 77, Lecture V., as correcting our remarks in our former notice (C. R. p. 168, paragraph 2) on Mr. Bache's view of Christ at p. 42 of the Lectures. On the stress laid so frequently on what is deemed a baptismal *formula*, we find the following. We quote it from a fuller explanation of it.

"The baptisms recorded in the early church are said to have been baptisms into the name of 'the Lord,' or of 'the Lord Jesus,' or of 'Christ' alone, without any mention whatever of the Father or of the Holy Ghost: proving to demonstration, that what is now sometimes called 'the baptismal formula' was in reality no *formula* at all, as there is no record whatever of its having even once been used—a thing which is quite inexplicable on the supposition of its having been really appointed."—P. 60.

Lecture V. treats of what in the commonly-received orthodox

* P. 168, March No.

† See Conybeare and Howson's Life and Epistles of St. Paul, Vol. I. p. 160, note 4, and p. 204.

idea of Christianity, is the all-momentous theme, viz., the terms and mode of salvation. It is the subject of our unceasing wonder that the received view has had such sway, and still continues in the church. The world, we suppose, has been so wicked as to suppose that it needed it, as well as so true to itself as not to fear to frame it out of its own character. It would almost seem as if the extreme notion of calamities being judgments had wandered into the Christian centuries, and alighting upon the Man of Sorrows, yet finding no fault in him, was driven in its very desperation to load him with the sins of the whole world. We have not so learned Christ. But till the heathen view of sacrifice, offspring of times of ignorance which God winked at, is cast out of the Christian heart by correcter study of the consecrated language of the Old and New Testaments into which for ages it has crept, what hope have we of God's protest against it in the hearts He has formed, overpowering His imagined voice in its behalf from His holy Word? Mr. Bache's opening protest against it is powerful and striking. We have already alluded to the exposition of Scripture on which the Lecture is founded.* It is the case of the Philippian jailer. Having disentangled it from orthodox perversion, he traces man's need, both in the Heathen and Jewish world, alike of forgiveness and the divine assurance of it; and shews how both are fully met by the character of God as revealed in the instructions and example of Christ; in strong contrast with which is the Trinitarian scheme (pp. 74 and 78), deriving no support from Paul's argument with Judaism, on which wrested Scripture it mainly stands.

There is one point in this Lecture on which we may perhaps differ a little from Mr. Bache. We are disposed to think that, together with the presence of law and penalty in the universe (p. 71), there are indications of forgiveness too,—natural provisions of Divine mercy in our very constitution from the first, in which the doctrine of Divine forgiveness might have been read. Indeed, they must have been there, or, as ground of the assurance, they could not have become the subject of Revelation at all,† since we cannot suppose that at any epoch of revelation any change took place either in our own constitution or in God. So that the question really is only this, Were they *recognized* before the advent of Christianity? And on this point we are probably agreed, in respect at least of the obscurations of the truth both in the Heathen and Jewish worlds, the greatest of which was the notion of substitutive atonement, imported, alas! into Christianity itself. It may be that we are unconscious of the great Christian light that has been thrown upon Nature and Man, but we have always

* P. 158, note. See the illustration of the incongruity of the doctrine, p. 88, Lecture VI.

† This truth is, however, tacitly implied in the reasoning of Lecture VI. throughout.

been peculiarly struck with the inexhaustible fulness of provision, the *vis medicatrix* at every pore both of our physical and spiritual frame, the infinity of resource for rectification and peace. We believe, however, the whole question turns upon the great recognition of the agency and character of God which Revelation alone has implanted in the soul. Once give that, and you give all. It is the alchemy which turns all to gold; the efficacy which clears the eye; the virtue which unseals "all the remedial processes of Nature;"* the key-note that wakes up all her harmony, the light which has now penetrated her deepest shade;—

"— the infinite goodness of God revealed through Christ, whereby we know him as our Heavenly Father, ever ready to welcome to his forgiving arms those who repent and forsake their sins: not willing that any should perish, but that all should turn to him and live. Such is the answer of the Unitarian Christian. Such is the bearing of Unitarian Christianity on the glad tidings of pardon and peace."—P. 74.

We are disposed, however, to consider the reality of the personal agency of God and His benignant character, together with the spiritual and immortal nature of Man as exemplified in Christ, to be distinctively shewn us in the fact and facts of Christ's manifestation, rather than in otherwise communicated truth. Distinctively, too, from the Jewish revelation and all heathen experience, we view Christianity as an announcement of immortality rather than of pardon. The more Christianity centres itself, as it does daily more and more, upon Christ himself, it must necessarily be so. For in Christ we believe there was nothing to exemplify Divine forgiveness. Neither in our view do we think it was needful, as having been provided for in Nature and assured in the Jewish dispensation, the language of which Mr. Bache uses above in connection with the Christian assurance of it. No doubt, in the more benignant personality of God which appears in Christ's view of the Father, the assurance was heightened; but still not so as to make the doctrine of forgiveness the *distinctive* feature of the gospel. We have been driven to make it so by a reaction from the orthodox enormity, having been resolved to shew that Christianity, instead of exhibiting the awful transaction which orthodoxy declares, has specially revealed and was designed to reveal Divine mercy in a different way, but still distinctively, —a process in which we have not yet cleared up the technical difficulty alluded to by Mr. Bache (p. 75), viz., the peculiarity of Judaism merging into a generality again; and by consequence, on all this subject we have so mingled the ritualism of its ideas, so rife in Christ's age, with simple moral ones, that whatever has to do with *sin* and *its remission* has been grievously confounded. Repentance and remission of sins was distinctively the gathering in of the Gentiles. So with all similar language. The Jew needed

* Mrs. Barbauld on Education, Works, II. p. 320.

the same, not having been true to his ritual covenant. Simple human penitence and God's mercy to it was long prior. Christ's covenant language on his death (Matt. xxvi. 28) has nothing to do with God's everlasting mercy to the human spirit that his parable of the Prodigal Son finds reflected in every soul of man. Let us look for the specialty of God in the gospel, where alone it stands out in all its glory above our every-day experience: His interrupting the silence of nature; the perfection of humanity; and its home in the spiritual world.

Mr. Bache logically and wisely reserves attention to the influences of Unitarian Christianity for the close of his subject, not arguing from its effect to its truth, but, having first demonstrated the truth by its own evidence, placing it in a position to command the fullest confidence in its result. To deduce it, then, is a just and unmisgiving task. Firm as the rock of its foundation, the superstructure rises. Pure as its source, the stream flows on, and fertility springs up in its path, scarce needing a hand or voice to indicate its blessing. This renders the beneficial influence of Unitarianism and of Unitarians in society, an acknowledged and palpable fact. In all great interests it is manifest and clear; nor least of all in proportion as those interests have a real, though perhaps not openly confessed, bearing on things spiritual and eternal. And why is this, unless it be indeed and in truth the Christian godliness which hath the promise of the world that now is and of that also which is to come?

On these words are Lectures VI. and VII. founded. Clearly and triumphantly through the whole tenor of the VIth, do we see that the Christianity which has blessed the world is Unitarian Christianity. Finding its image already stamped upon it, it has raised it higher. Its divine power, like the revelation which it *is*, has called forth the hidden treasure of wisdom and knowledge which was in it. In harmony with nature and providence, humanity and science,—with all which orthodoxy at every point is at war,—it disperses superstition, is the life of liberty, and the soul of charity and goodness. Excellent as the whole of this Lecture is in its argument and illustration,* we especially admire the third head, upon Superstition, and, as most needed and telling, we offer no apology for making a rather long extract from it. We have the greater pleasure in doing so, as our extracts hitherto have scarcely been sufficient to exemplify fully the author's style and manner.

"And as men, for ages upon ages, read the Bible of *nature* according to their own vain fancies, and not according to its real declarations, whereby they sank deeper and deeper in ignorance and dread, so do they still read the Bible of *revelation* according to similar fancies, derived (as historians of every sect have again and again pointed out) from the

* We could almost wish it could be printed as a separate tract.

idle dreams of an oriental philosophy: and as a consequence, they still deduce from it doctrines which they even make a merit of embracing with the greater fervour, the less they appear to be in accordance with reason and experience. That there can be faith in opposition to reason,—*that* is a superstition. That reason is to be prostrated or renounced in order that faith may be exercised,—*that* is a superstition. That whatever opinions we hold after we have prayed for Divine guidance are necessarily true in themselves because of our prayers,—*that* is a superstition. That the blessings of the Gospel can be dispensed and can operate as a charm, through the intervention of a priest or a ceremony,—*that* is a superstition. That a man can die in faith merely by repeating the words of a creed,—*that* is a superstition. That a man whose habitual life and character have been consistent only in wickedness can effectually repent on his death bed,—*that* is a superstition. That any man can be saved by the merits of any other being than himself—*that* is a superstition. And so I might go on through a long and weary catalogue of superstitions, not merely existing but vigorously thriving and assiduously cherished in the very bosom of the Christian church, all banished at once and for ever by the touch of Unitarian Christianity, because of the intrinsic reasonableness and religiousness of its doctrines and of the methods used to attain them. No wonder that these superstitions in every form shrink from such exposure; as Milton, in his beautiful Hymn on the Morning of Christ's Nativity, represents the oracles of the ancient heathen as dumb from the first moment of that ever memorable and holy dawn; and the countless troops of gods and demons and genii driven for ever from the temples and groves and springs which had hitherto been their peculiar haunt. Scarcely less will be the gain to us, even in this life, from that second dispersion of the phantoms of superstition which is yet to be effected, in God's own good time, by the spiritual rising on the understandings and hearts of men, of Bethlehem's bright but hitherto neglected star.

"And when has superstition ever long existed as a mere abstract perversion of the intellect? When has it long wanted the craft of the priest and the dominance of the hierarchy? The connexion between the two is as intimate now as it has ever been—as it will always be. Where superstition is found, there will always be an order of men to mutter its charms, to negotiate its mysteries, to launch its thunders: and there will be all the pride and tryanny which are ever found, under every form of faith, in connexion with priestly and ecclesiastical assumption. To think of the innumerable and incalculable blessings which a rational and directly scriptural faith, such as that of Unitarian Christianity, will one day confer upon mankind, by abolishing entirely and for ever these delusions and this tryanny, is alone sufficient to quicken in our minds an animating conviction of its beneficial influences on the life that now is. Imagine for a moment that this blessed riddance were naturally and legitimately effected: (I desire it in no other way.) Would religion depart with the priest? Would Christianity vanish with the hierarchy? Would the soul's worship die out with the ceremonial? Quite the contrary. With the increasing adoption and profession of an intelligent Christian faith, such as Unitarian views involve, our people in general would learn that religion is their individual and personal interest and business, which no man can manage for them but

which every man must manage for himself; the assumptions of priestly authority would be rejected with contempt, because men would experience the efficacy of religion within their own souls; the Christian spirit within the heart will then quicken into a diviner life the principles and affections no longer perverted or degraded by idle formalities, and God will have rendered to him more fully and cheerfully his own, as Cæsar's dues are more justly and intelligently restricted within the limits of his lawful claim."—Pp. 92—94.

From the close and indissoluble connection which Unitarian Christianity has always maintained between the life that now is and that which is to come, and the subservient character consequently it has constantly assigned to the interests of the present world, it is clear that to have detected its genius in every human pursuit, is to have indicated also its natural aspiration to the citizenship in heaven. Mr. Bache's VIIth Lecture at once recognizes this truth; but as a very necessary guard against this world's interests engrossing its care and lowering its apprehension, he portrays the two worlds of its promise in their infinite contrast. The particular illustration of this final application of his subject must have come home to an audience in the heart of a great *trading* community. The whole Lecture is a worthy conclusion of the subject in its spiritual and eternal aspects. Not that this is forgotten in the former ones. On the contrary, it appears throughout. Though on a subject of doctrine and controversy, the deeply religious tone is felt in every page. It is this which gives them their chief value in our eyes. We have said *though* on a subject of doctrine and controversy, but did our faithfulness to religion enable our appreciation to be more correct, we should say, *because* on a subject of doctrine, and controverted doctrine more especially, the deeply, nay the deepest, religious tone is exemplified. In itself, the case is plain, but its exemplification very rare. It is simply religious duty and the religious spirit in connection with religious truth, root and source of all that is noblest in man. When we find it therefore, we value it in proportion. In days when the love of many waxes cold,—when the world and the church, the priest and the levite, nay, even science herself, passes by on the other side,—we deem it a pre-eminent virtue to stand up for neglected truth and principle in the high and great spirit they inspire. In nothing do these Lectures strike us so much as this; the appeal to principle, the sense of duty, the application of the reverenced moralities of men and of Christians to the very subject to which you would at once say they would first and foremost be applied, but to which it is well known they are not applied. We believe it is because this principle and reverence has nevertheless swayed the author of these Lectures, that, in treating a well-worn and to many distasteful theme, they have a sure attraction as well as unusual power. We could multiply examples from their pages

of this sense of *duty to the truth*. For our own part, we are comforted in this age of laxity to hear it asserted, that *religion* (as *truth*, as well as practice) *is every man's business* (p. 109); and that "*truth can never be received as a gift, but must be bought with a price*" (p. 104); that there is a sense in which *our salvation* DOES depend upon opinion (p. 111); that it is fearfully possible we too may *sin against the Holy Ghost* (pp. 62, 63).

We have purposely reserved for this place a passage in Lecture V., pp. 78—81. So true and forcible a statement of the whole case between ourselves and the orthodox and the demands of suffering truth upon all, will justify the entire extract:

"The popular exhibition of the plan of Christian redemption offers inexplicable difficulties to our intellect: the gospel exhibition of that same plan proposes instructive and sanctifying motives and obligations for the life. The one says, 'Believe, Believe;' the more urgently, the more unintelligible is that for which belief is challenged. The other says, 'Obey, Obey; and if you have unhappily departed from the ways of holy obedience, as to some extent or other, all men do or are liable to do, repent, and turn to God, and do works meet for repentance.'

"Yes! and in order that you may *obey*, Unitarian Christianity is not less urgent with you than popular orthodoxy that you should first *believe*. 'Believe on the Lord Jesus Christ and thou shalt be saved.' It is a great mistake to suppose that *conviction*, because it is rational and intelligible, is therefore spontaneous. I have the clearest and firmest conviction possible that the Earth moves round the Sun: but if I wish to establish a similar conviction in the mind of one of my children, I must not satisfy myself with merely stating the fact to him, but must set before him as plainly as I can, the considerations by which it is established, and induce him to look at them and weigh them for himself: otherwise his conviction, if he ever have any, will be no better than the shadow of mine, it will never have any substance of its own. And so much more with spiritual than with physical truth. Nothing can be more rational and intelligible than the spiritual convictions which it is the very design of the Gospel of Christ to enable us to gain. So far from commanding us to abjure or prostrate or renounce our reason, its very appeal is to reason itself in its most vigorous and exalted exercise. 'Why of your own selves judge ye not what is right?' says our Lord. 'I speak as unto wise men (says St. Paul): judge ye what I say.' This primary demand of Christianity and its great Author, then, is a conclusive answer as against all unintelligible, mystical and contradictory doctrines. We may be quite sure that such doctrines are not, nor can be, any part of divine revelation. But this demand is more than a protection against such delusions. It is a *positive* demand for rational thought and enquiry and investigation and *conviction* as their result, on our part, which we cannot innocently neglect. Thus Christ continually requires not merely, as we have seen, the exercise of judgment as the means, but the attainment of faith as the end; and St. Paul emphatically enjoins, in regard to a matter of lively controversy in his day, 'Let every man be fully persuaded in his own mind.' (Romans xiv. 5.)

"Those persons, therefore, are altogether under a delusion—and a very perilous delusion I am sure it is—who suppose that religious con-

viction can be gained with less thought and enquiry and reflection than scientific or philosophical conviction, or who, with the open Bible in their hands, placed there for the very purpose of enabling them to learn the mind and will of God, are yet content with the instinctive suggestions of their own minds, corrected only (if corrected at all) by the casual influences of society around them. True it is, and a great cause for thankfulness to God it is, that the practical influences of the Gospel do, to a very considerable extent, pervade the nation and community of which we are members: so that even war itself, terrible as is the evil which it involves, confesses in some of its aspects the power of our Christian civilisation. But no man has a right to live on this common stock of Christian influence without doing his part to conserve it; if possible to increase it. It is the gradual accumulation of the Christian thought and zeal and sacrifice and suffering of the men and the times who have preceded us, who have handed down to us this rich inheritance of spiritual truth and life by having themselves sought for truth as for hidden treasure, and given up every thing else in order to gain it. No man has any right to plead the success of their labours and sacrifices in bar of the demand for the like made upon himself. Every man is equally bound to serve his generation in this important matter according to the will of God. And therefore those men are not to be listened to for a moment who tell us that on the important questions affecting religious truth and duty which at present divide the Christian world, we need not at all concern ourselves: that whether the Church of Christ must have a visible head on earth or not, is a matter of no moment to *us:* that whether the saving influences of the Gospel are dispensed through a priesthood or not, *we* need not trouble ourselves to ask: that whether God is to be worshipped under a trinity in unity or not, is a thing of no practical consequence whatever: that whether Christ was in his nature simply a man, or God and man combined, whether therefore he is simply to be honoured or also to be worshipped, is an enquiry with which *we* need never concern ourselves. I say emphatically that for the very reason that these *are* the questions which now divide the Christian world, it is our bounden duty to concern ourselves with them: first, that we may be 'fully persuaded in our own minds,' and secondly, that we may give the open and honest suffrage of our own convictions in favour of what we believe to be truth. If *the Church of the Future* is to be worthy of that Future to which we look hopefully forward, it can only be through our fidelity to our own convictions as members of *the Church of the Present.* This is nothing but simple justice, and therefore the highest form of charity. It is impossible for us to fulfil our obligations to society and to the age in which we live, if we wilfully neglect this duty. It is equally impossible for us to 'believe on the Lord Jesus Christ' for ourselves individually: *i.e.* to acquire that clear, consistent, actuating, abiding conviction which is necessary to enable us worthily to improve the grace which we have received. And the reason why so comparatively few men have this conviction is that they neglect the preliminary processes. They do not enquire, they do not read, they do not reflect, they do not judge; consequently they are never *persuaded* at all; far less, *fully* persuaded. No doubt our convictions may be, after all, mistaken. Those of the great majority of Christians, in my judgment, are so; inasmuch as the majority profess their faith in the validity

of papal, prelatical, and priestly authority; all which I entirely and heartily reject. But what of this? *Involuntary* error in things spiritual, as I have already intimated in this discourse and shown in a preceding Lecture (page 27) stands in contrast with that in things material, does comparatively little injury to those who cherish it, and is over-ruled by Providence for good; while error which is the result of individual indolence, carelessness or presumption, is itself a sin in the individual who holds it, and inflicts thereby spiritual injury on the community of which he is a member. Therefore before all things, my brethren, look to it that you 'believe on the Lord Jesus Christ' in order that you may obey him and as the indispensable preliminary of such obedience. Look to it that your convictions of *religious* truth are something like your convictions of truth in connexion with your business, with science or with politics, or with any other worldly interest in which you are intimately and feelingly involved. What has tended to bring this essential preliminary demand into disrepute is that they who have urged it most vehemently have so often appended to it *their own* convictions, in the form of creeds and articles, as what others are bound to attain, and so made the demand of personal enquiry and conviction a mere mockery. While protesting against such folly, let us not rest satisfied with protesting only; but asserting our individual liberty as the spiritual children of God and freed men of Christ, let us *use* our liberty for those high and holy purposes of self-culture and social usefulness for which it has been bestowed upon us."—Pp. 78—81. See also pp. 35, 36.

Mr. Bache deserves to have written thus. Nor can we better set our seal upon his labours than in his own expressive words at the end of his VIth Lecture, p. 97, the whole conclusion of which we would fain have given. We are quite sure we may rank him among those whom he thus describes:

"— Mark this, and ponder it well. ('God seeth not as man seeth.') There are no more faithful servants of God, no more efficient friends and benefactors of their race, than they who, seeing the truth, *maintain* it and *bear witness* to it, as did their Master before them; and recommend it to their brethren by exposition and argument, and especially by the benevolent and sanctifying influences which they encourage it to exercise over their own hearts and lives.

"May such confessors be multiplied among us! The world needs them. The gospel demands them. Christ invites them. God commissions them. O may they be multiplied, and be faithful to their high and holy trust! and the truth, which has already proved itself so mighty, will then gloriously prevail.

"Now unto the King eternal, immortal, invisible, the Only God, be all honour and glory, through Jesus Christ, world without end! Amen."

SYLVESTER JUDD.*

We mentioned that Mr. Judd, having completed his theological education in 1840, commenced his ministry in Augusta, the capital of Maine, the largest of the New-England States, bordering on Canada. The Unitarian congregation there was small, and had never been able to retain the services of a settled minister: under his zealous oversight, however, it greatly increased in influence, and he remained there till his death.

He was doomed, like some other of his brethren in the States, to take up his residence in an hotel; but within a year he was married to an estimable young lady of his flock. From childhood he had felt isolated. Theology represented him as estranged from God and from happiness; and the world's beauty, to which he was so sensitive, was denounced as accursed. Whilst he was freeing himself from this theology, he dreaded the alienation of his friends. He felt in a false position: his constitutional sensitiveness was nervously irritated: he was conscious of oddness and peculiarity. Harmony was not at once restored, even when he had embraced a rule of life which corresponded with his best nature; but now he was in the profession to which his heart aspired, and had found one to whom his heart could cleave. His love was holy, and wonderfully tranquillized him; it seemed to reinstate his integrity of being, and to make him more entirely one with God, with nature, with humanity. The following extract from his letter written at his paternal home, which he had visited with his bride, is pleasing and natural:

"J. is where I have been, walks my walks, sits my seats, sees my sights. How changed does it make me! or rather it brings me to myself. * * * To-day we have been upon Mount Holyoke. The river, the beauty, is there. I am changed. I am happier. I have a soul with me. Another being blends with mine. Another love loves with me. How I loved to see her moving on the road, under the trees, through the sunlight, in the scenes, a part of the beauty. I was so calm, so joyful. The world seemed fixed in beauty: the heavens were stable over my head. A shower of gentle influence came from the sky into my heart. I was almost afraid of my happiness. The big mountains, the broad vision, the white river, the sweet love, the eternal God!"—Pp. 491, 492.

About this time he commenced a tale, entitled "Margaret, a Tale of the Real and the Ideal." Margaret is a child committed to the charge of some rude people, living a sort of back-woodsman life. She grows up ignorant of revealed religion, but full of the sweet and free influences of nature: the mutual astonishment caused by her Sunday visit to a Calvinistic village is strikingly told: she at last receives a pure and loving Christianity.

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* Concluded from p. 183.

A critic would find the book full of faults; but it is also full of beauties. The tale is of New-England life, at the close of the last century; and he spared no pains to make his descriptions correct as well as graphic. As this book exemplified what he deemed Christianity, it met with some criticisms dictated by theological antipathy. His characteristic oddness seems to mar many passages of great beauty; and few who have cultured their tastes by the ordinary rules, can read it with unruffled patience. It is, however, a work of much genius, and eminently American. James Russell Lowell, in his Fable for Critics, speaks of him thus:

> "'Tis enough that I look
> On the author of Margaret, the first Yankee book,
> With the soul of Down East* in't, and things further East,
> As far as the threshold of morning at least,
> Where awaits the fair dawn of the simple and true,
> Of the day that comes slowly to make all things new."—P. 357.

It was published anonymously in 1845. The authorship was, however, soon discovered. A new and stereotyped edition was published in 1851.

His desire to expose some of the evils of society, and to point the way to Christian regeneration, led him, as soon as he had completed Margaret, to compose a poem entitled "Philo, an Evangeliad," in which the angel Gabriel, the Devil, Love, Faith, &c., take their part with the human personæ dramatis. "Margaret" had awakened the attention of many critics to the productions of his pen; and, like its predecessor, this book was extravagantly praised and extravagantly censured. It contains much sublimity, much noble sentiment, much beauty, much observation, and much wit; but, for all its merits, few will read it with unmixed approval. He seems to select whatever words and illustrations appear to him most apposite, without considering their congruity or intelligibility. The rhythm is often imperfect: he probably had himself in view when he writes,—

> "Our minister is a new hand at rhymes:
> He rolls them off, as teamster's bales of cotton;
> Waits Art's more perfect day for the fine tissue."

He wrote his poem, as he seems to have done many of his sermons, by scraps,—putting down any thoughts in metre as they occurred to him, and then weaving them together.

He thus condemns the theologians who are fond of reviling the world:

> "They cut it loose from its own proper bond,
> And hurl it darkling into ditch of hell.
> 'Twixt thumb and finger holding it, as boys

* "Down East" is an expression for genuine Yankee-land,—the eastern New-England States.

A seedy dandelion, to the winds
Some puff it, crying, Such is Earth! Not few
Are bent on burning it to ashes, as
If Time were an old smoker, who would deem
Our shire a trifle for his evening pipe.
I fain must own I love the Earth. Is that
A vice? Yet did not he who died for it?
I cannot see it heaved like draff away,
As refuse copper, sold for some new cast!"

The following is his idea of "Woman's Rights:"

"Man does his mission. Woman is herself
A mission, like the landscape. Her effect
Lies not in voting, warring, clerical oil;
But germinating grace, forth-putting virtue,
The Demosthenic force of secret worth,
And Pantheism of truth and holiness.
She gives, withholding: draws by her rebuffs.
Her figure is canorous, and her will
A hammer. Need she push, when thro' all crowds
She melts like quicksilver. The Amazons,—
Outwent they the blue-eyed Saxonides?
The fairest smile that woman ever smiled,
The softest word she ever gave her lover,
The dimple on the cheek, the eyes enchanting,
The goodly-favoredness of hand or neck,
The emphasis of nerves, the shuddering pulse,
The Psyche veiled beneath the skin, the might
Of gentleness, the sovereignty of good,
Are all apostles by God's right: their office—
To guide, reprove, enlighten and to save:
Their field—the world now white for harvesting.
Her mission works with her development.
Her scope—to beautify whate'er she touches.
Her action is not running; nor her forte
To nod like Jove, and set the world a-shaking.
Silent she speaks, and motionless she moves,
As rocks are split by wedges of frore water.

* * * *

When she the apple plucked, she kept the juice,
And is the savoriness of all life's fruit.

* * * *

Woman is the heart of the family,
If man the head."—Philo, pp. 31, 54, &c.

Mr. Judd's next work bore the following quaint title: "Richard Edney and the Governor's Family. A rus-urban Tale, simple and popular, yet cultured and noble, of Morals, Sentiment and Life, practically treated and pleasantly illustrated; containing also Hints on being Good and doing Good. Boston, 1850." The hero, Edney, a young, well-educated mechanic, works his way through many trials, till at last he marries into

the Governor's family, and is an active agent in the Christian regeneration of his city. It is a strange mixture of the probable and the improbable;—many admirable descriptions from nature, much minute Dutch-painting, and a good deal that seems to us extremely unnatural. The book is full of interesting and suggestive passages, and yet is not nearly so readable as many works of a more ordinary character.

His fondness for comparisons may be illustrated by the following address of Richard at a prayer meeting:

"Our religion is like a saw I have seen, which was respectable on bass wood, but birch, or a knotty hemlock, discovered its weak points, and condemned its brittleness. It is a glow-worm religion, that fails by daylight, and disappears in the glare of occupation. It is a parlour religion, that shifts its dress, and loses its temper, when it goes into the kitchen. The pursuit of salvation in the midst of excitement, is like gunning in a strong wind; you cannot distinguish your game, nor steady your sight. Why hurry your converts into the water, plunging them through the ice in midwinter?—true spirituality, like the witch hazel, having blossomed in the fall, will bear its fruit the next summer. We need a piety like the plantain, which will flourish even under the feet of mankind; and like the sandal wood, which bestows its sweetness on those who bruise it most hardly. Trees flourish where corn dwindles; you ought not to expect the same description of holiness under all circumstances, nor refuse a fruit of the spirit, because it does not happen to be your favourite crop."—R. Edney, pp. 177, 178.

He thus quaintly illustrates a maxim of philosophy:

"Master Willwell was wont to tell his pupils that there were ultimate laws, stopping places of thought, dykes in the seams, where inquiry is ever mining. 'Bread,' said he, 'is bread, and that is the whole thing. We may say, indeed, it is a composition of flour and yeast and water; but that is not it. Your mother's bread, that you get fresh and warm every Wednesday afternoon, so sweet in milk,—why, it is a primitive idea: it is bread; and that is all we know about bread——' he looked down on the bench of little children, who were all agape to see whereto so much wisdom tended, and added, 'except to eat it.' So likewise he would expatiate upon toads: 'A batrachian reptile; batrachia, naked body and two feet. What is a toad?' 'We are all toads,' cried the class. 'Clumsy, harmless.' Here he paused. 'Little babies are toads,' answered one of the scholars. 'Body warty and thick,' continued the teacher; 'now who is a toad?' 'Peter Tubby,' cried a bright boy. 'Yes,' said the teacher, with an innocent smile, 'Peter Tubby is a toad. Nay,' he added, 'a toad is a toad,—repeat this in concert.' So the class repeated it, and some went home singing, 'A toad is a toad.'"—P. 280.

Many readers particularly delight in the sayings and doings of Memmy and Bebby, Edney's nieces, which shew how minutely he had studied the infant life of his own children.

The thirst for Californian gold suggested another drama, founded on the tradition that there was a gem of immense value guarded by an evil spirit in the White Mountains; but this poem he left unpublished.

What he writes to a friend respecting Philo, may apply in some measure to all his writings:

"But to the book: is the drift of it, or of any portions of it, not sufficiently obvious? Perhaps it is not, and of course I am sorry. What is a luminous road to me, may be a heap of odious stumbling-blocks to some others. By dwelling upon certain sentiments, ideas, things, we get far into them, and forget at what a distance we have left the world behind us; we may even close the entrance after us, and the world has no other notion of our whereabouts than by certain subterranean hollowings, the precise place of which it is always difficult to identify. We are innocently guilty of a species of intellectual ventriloquism."—P. 366.

We have somewhat digressed, to notice those works which diffused Mr. Judd's influence over a large class of intelligent readers: we would now cull from the Memoir some of those passages which represent him in his ministerial capacity.

We have mentioned that it was not the doctrine of the Trinity which first repelled him from Calvinism, but that of total depravity, which he considered "the fatal root of all religious error." He desired to feel himself at one with God and God's creation, and by degrees the sublime truth unfolded itself to him. Hence he was not a mere Anti-trinitarian, but "he delighted in the idea of the entire Unity of the Great Supreme, and the unity existing in all his works, which binds all to Him and each to all. In discussing this idea, so glorious to his mind, he would revel in and exhaust the whole vocabulary of unitary words in the language, and still coin others to suit his purpose. In this light he gloried in the name Unitarian, and maintained for Unitarianism the highest rank and antiquity:" nor could he consent to regard it as sectarian, for he longed to be united to his brethren of every name and sort.

The following passage exemplifies the mode in which he treated this theme:

"But what do I mean by Unitarianism—in what sense do I use the word? In its plain, natural and strict sense; as expressive of the great unity that God is, that all things are in God; as expressive of this fact, that above the heavens and beneath the foundations of the earth, and through all space and time, God is, God sole and indivisible; that Christ is no part of God, or portion of the Godhead, but is included in the circumference of the unity of God. Before there was any Bible, or any Adam, or any Christ, God was, one and indivisible; and out of this oneness or Unitarianism of God came the earth and its beauty, Adam and his fleshly nature, Christ and his spiritual nature, man and his immortal nature.

"I mean, then, by the term Unitarianism, that which expresses the spirit in which the Bible was conceived, and the only true method of its interpretation. I mean by it the unity, the harmony of God and man, time and eternity, religion and life, religion and recreation, religion and reason, religion and nature; the unity, the harmony, of man and man, nation and nation, things angelic and things terrestrial; or, in the language of the apostle—all things in God.

"I believe that Christ came on this atoning, unifying, unitarianizing errand, to reconcile or make us all at one with God."—P. 281.

With these views, it was to be expected that Mr. Judd should take a lively interest in those reforms which had the welfare and peace of mankind as their object.

"At the commencement of 1842, he formed the plan of delivering in his church, once a month, on Sabbath evenings, a lecture on some moral subject of general importance. * * * The theme of the third lecture was, 'A Moral Review of the Revolutionary War; or some of the Evils of that Event considered.' The aim of the discourse was to make the evils of the Revolutionary War, which he acknowledged to be the holiest war on record, an argument to the minds of his hearers for the renunciation of all war. The Legislature of the State was in session, and many of its members were among his audience. In detailing the evils attending the contest, he was understood by many to reflect upon Washington and other fathers of the Revolution. Some members of the Legislature were so angry, as to leave the house while he was speaking; and the most of them were seriously offended. Mr. Judd, in common with the other clergymen of Augusta and Hallowell, as was customary at every session, had been requested this winter to officiate in turn as chaplain of both houses. So high was the state of excited feeling among the members, that the first official business they did, on meeting the next morning, was to pass and transmit to Mr. Judd an order of dismissal. His own people, however, stood by him, and even adhered to him the closer for this unwarrantable attempt to interfere with his liberty in the pastoral office. * * * He received many letters of sympathy, mingled with congratulations, for the stand he had taken in the cause of peace; and the press to a considerable extent espoused his cause and condemned the course of the Legislature."—Pp. 191—195.

In 1844, we find him again appointed Chaplain; and in 1850, the Legislature requested him to print a discourse he had delivered on the True Dignity of Politics, and ordered a thousand copies for their own use.

The war with Mexico, in 1846, greatly grieved him. His books shew what disgust and abhorrence he felt of the blustering and aggressive spirit of the more noisy and selfish of his people, and he took no pains to conceal his emotions in the pulpit.

"When the annual Thanksgiving occurred, so fully was his mind impressed with the horrors of this war, and its attendant train of evils, that he could not summon his feelings to utter the voice of joy and thanksgiving on that day before his people. In his prayer, unaffected contrition on behalf of the nation fell from his lips, and deprecations of justly-merited national punishment found an earnest voice. On rising at the usual time for sermon, he opened the Bible at the Lamentations of Jeremiah; and then, with paleness of face and trembling voice, he uttered, with deep pathos, the moanings of the old prophet over the sins and desolations of his beloved country, and then dismissed the congregation."—P. 211.

As might be expected, so unusual a proceeding excited considerable remark and ridicule.

His central idea of Human Brotherhood influenced his views on the other questions of the day. Slavery he often deplored in his sermons and his prayers; but "in reference to the harsh measures of abolitionists he says, 'As regards slaveholders, we might as well hang them all, and done with it: we make them guilty of all possible crimes! Or if we do not like that, we may adopt the other alternative, and love them into repentance and reformation." He felt the extermination of the Aborigines even a greater villany than the servile domestication of the Africans. "Manifest destiny" from American lips meant "consummate selfishness."

He displayed much zeal for temperance, as essential to the true freedom and happiness of man; but his repugnance to mere outward coercion led him greatly to distrust the legislative movement for which Maine has been distinguished. He delighted in that love which was the characteristic of "Washingtonianism," and had little faith in "legal suasion," which he associated with the spirit of the popular theology. He felt it his duty as a Christian to seek and save, rather than to condemn, the lost and vicious. Genuine love can find an entrance through the hardest casing of crime. "There is a mother heart in all children, as well as a child heart in all mothers." He frequented the jail, in order to humanize and elevate its inmates: he learnt from them respecting their families, and sent relief, where he was able, to the most necessitous.

He was far from forgetting the claims of his own church: to the preparation of his sermons he gave much time and thought, and was a close and minute observer, in order that he might adapt his discourses to the peculiar wants of his hearers. Though often apparently reserved, he had deep social impulses, and took frequent opportunities to gather his friends in his own house, and to meet them in theirs, for religious conversation. His religion had a wide range; and he shewed the reaction from his early Calvinism in his eagerness to promote innocent relaxation. Genuine recreation and enjoyment he thought lamentably neglected by the Puritans and their descendants. The affectionate and generous spirit which he cherished, was agreeably displayed towards himself on several occasions.

He conducted classes for the improvement of the young people of his congregation, in addition to those for religious instruction. He was very desirous to give them that loving knowledge of nature, which he deemed peculiarly Christian. Jesus looked on earth, "not as an economist, or a speculator, or surveyor, but as a child of the Infinite Father, communing with the works of His hand, in the love of beauty and the spirit of faith." He took the children of his parish in the spring of every year a rural ramble, drawing their attention to the different kinds of birds and trees and flowers, and awakening them to that loveliness to

which he was so feelingly alive. He cleared an eminence, which was his favourite resort, for meetings of children, and having invited his congregation to it, he preached a sermon and dedicated it under the name of Greenwood Church.

"In August [1852, the last year of his life] he was successful in realizing his long-cherished idea, that, through the facilities afforded by railroads, the Sabbath schools in churches of distant towns could be brought together in rural festivals. 'Greenwood Church' was put in repair for the occasion, and a white flag, bearing a cross, waved above the tops of the trees. The day appointed was fine. The children, with happy faces, gathered in great numbers from several other towns in the State, attended by parents and teachers. Addresses were given, hymns sung, and then for a time the children were dismissed to their various innocent and exhilarating recreations. Refreshments were served; the old renewed their youth in participating in the children's joy; pleasant acquaintances were made, kindly feelings cherished, an enlarged benevolence generated. In meeting again to receive the parting benediction, children were brought forward for baptism, and, in God's own temple, consecrated to his service."—P. 242.

His love of nature was manifested in his own homestead. He built a house, of picturesque appearance, on a plot of land given him by his father-in-law, and employed his leisure in exploring the neighbouring woods for trees suitable for his grounds. Christ-church Parsonage, for so he named it, gave an impetus to a taste for beauty which quite changed the appearance of the neighbourhood. He loved to invite his young friends to meet there; and the boys and girls, of whatever denomination, with whom he became acquainted, found on his book-shelves quite a free library. He took a great interest in the public schools, and by his quick observation, shrewd humour and earnest remonstrance, did much for their improvement. One of his sermons, which was afterwards published in the newspapers, is from the text, "His mother made him a little coat," which he thus spiritualizes:

"I meet a man in the streets literally clothed in rags: clothed also with manifest tokens of a depraved life. I ask, did not his mother when he was young make him a little coat? * * * These coats last a long time. Children shall wear them when parents are dead: they shall wear them in distant lands: that old family style shall shew itself in many places and times. What sort of clothes are you making for your children? is their vesture wisdom, or folly? is it the true beauty of goodness, or a poor imitation from the draper's? Your words, your acts, go to make up this clothing. Something you did yesterday becomes part of a garment your child must wear many years. * * * Young mother, a naked spirit comes to your hands, as well as a naked body. You have prepared clothing for the last: shall the first go unendued, picking up what it may wear at hap-hazard? Is the body of your child all you have thought about? It is yours to dress a new living spirit; to cut out and make for it celestial attire; to give it the robe of immortality." P. 274.

His favourite idea was, that in a Christian country children sustained a fundamental birth-relation to the church.

"We are born into the family, into the state, into the church. We continue in them all, until by due process we are disowned from the first, banished from the second, excommunicated from the last. As no man remembers the time when he began to be in the state, so he should never know the time when he began to be in the church."—P. 261.

"Christ laid the foundations of his kingdom in the heart of childhood. The new covenant * * * threw itself about infancy, and girdled with its promises, its sanctity, and its beatitudes, the generations as they rose. But [the doctrine of total depravity] intervened to suspend the beautiful law of nature and of God, whereby what is most blest and most pure descends from father to son. * * * Like a dyke it rose, right in the midst of the fairest flow of things the world had ever seen. Like a volcano, it was upheaved in the midst of the most beautiful scheme that ever gladdened the eye of an angel; and distorted everything, turned currents out of their course, and filled the bed of a pure Christianism with blackened scoria, and all horrid shapes of wild and woful thought.

"The old covenant that comprised children with their parents is broken. The children are born corrupt, of the devil, out of the Christian pale. In a word, as I have said, this dogma unchurched all the children; it flung the generations, as they rose, loose out into the world; it broke the goodly covenant-relation Christ made with his children, and his children's children for ever."

He then alludes to baptismal regeneration, and says,

"After a sort the children were huddled back, like melancholy lambs, into a fold from which they had been rudely driven. Calvin and Luther, still holding firmly by the Trinity and total depravity, yet had the common sense to see that water could not purge the soul; and while they admitted infant baptism, they still suffered the infant to be out of the church. They baptised the innocent vagabond, and then let it run wild still. At least this is the final result of Calvinism, or the older Augustinianism in America. The consequence is that, in the United States at least, nine-tenths of the people are growing up, in a technical sense, sinners, unchristian, unholy, prayerless, hopeless."—Pp. 264, 265.

He was very desirous that all should partake of those rites which Christian usage has consecrated as tokens of union with the church, and made it his object to converse privately, and to preach specially, on the subject of baptism. Having thus prepared the way, he appointed a Sunday for the purpose, and then invited all who had not received baptism to present themselves. Many heads of families drew near the table with their groups of children. Sometimes first the parent was baptized, and then the children; in other cases, adults came forward alone. His heart was almost overcharged with devout thankfulness. His own children were baptized on this occasion.

With his view that the church should embrace all believers, he objected to the distinction which confined the name to persons who partook of the communion, and to the artificial sanctity

which walled that rite. He ceased to require the form, in use by his society, of subscribing the name to a covenant by members of the church, and stated that if any one was "fit to unite in one church ordinance, be it singing or praying, he was also fit to unite in another, even the communion." He preached a sermon entitled "The Communion for Sinners," and urged that if sinners were invited to come to Christ, they might be invited to partake of these emblems. "If the symbols are too holy to be touched by profane hands, how much more should Christ, the eternal substance of this fleeting shadow, be deemed too holy for the approach of sinners!" (P. 273.) He notices the heart-sickness of those ministers who make this the test of the religious life:

"This having a sacred rite, and having so few to attend it; seeing the multitudes going away; seeking to get them to it; blamed if there be no increase; feeling as if they would abandon the whole thing; coming almost to despise what they tenderly love; shaping a sermon for their object, now this way, now that; some tempted to demolish the pile, and have no church; others painfully struggling to augment its numbers." P. 267.

He was much grieved that so many of his own congregation felt themselves at liberty to leave the church before the administration of the communion, and at last made it a part of the regular afternoon service.

"By this means some few were added to the number of partakers; but in the main very little was effected. Many disliking the constraint and embarrassment it imposed upon them, finally began to absent themselves from church on such occasions. A good deal of dissatisfaction ensued; and so much opposition to the course at last arose, that it was found expedient to abandon it, although a return to the old method was, to use Mr. Judd's own words, 'like plunging a dagger into his heart.'" P. 259.

A few months before his death, he declared, with the deepest earnestness, that he could never again consent to administer the rite to a solitary few, and accordingly did not employ the bread and wine.

It may be supposed that a man who expressed himself so forcibly, and felt so strongly, would be a popular orator; but his reflective habits and diffidence prevented him from being a ready speaker. He was, however, very acceptable as a Lyceum lecturer; and as a preacher, though unequal, had occasionally remarkable power. We remember meeting him at the Unitarian Convention in Portland, in 1849. He spoke twice very beautifully; and, without our present knowledge of his early history, we were struck by his repugnance to those views of sin which met with partial acceptance with some of the body. We heard him preach a sermon containing a greater number of quaint, striking and beautiful thoughts, than we remember ever to have

heard. From the description of his pulpit services, we make the following extract:

"His prayers were usually rather short and informal, poured forth from the present spontaneity of his own spirit. He felt the needs of the hour and the occasion, and ceased when he had uttered the appropriate petitions. In his elocution, there was a blending of the earnest and the tender. He uttered his words in a subdued tone, but with great distinctness, solemnity and pathos. He was perfectly absorbed in his subject, and in the duties of the day. Many of his unique expressions would cause a smile to circulate through the congregation, and produce a general rustle in the house; while the deep seriousness of his own tone and look would shew that it was more in sorrow than in mirth he spake, or that simple earnestness in his subject had led to the unexpected juxtaposition of the word or thought. He seldom used much gesture, though occasionally he would throw off a very impressive one. He often became so pale and trembling from his own emotion, as scarcely to be able to utter the afflictive thoughts that pressed upon his heart. Such, for instance, was that when, on first preaching to his people on the birthright church, and enumerating the various expedients of different denominations to get the outsiders into the church, personating his own feelings particularly, he said, in tones of grief, 'And Unitarianism has folded its hands and wept!' * * * And in urging upon his own people the adoption of his views of the birthright church, he said, 'I would willingly lay myself in the grave, if by so doing I could accomplish this.'"

In the autumn of 1852, the Unitarian churches of Maine held a convention, and formed a constitution accordant in spirit with that which Mr. Judd so anxiously desired; and in January, 1853, he was about to travel to Boston, where there was an opportunity for bringing his views before the ministers of that neighbourhood. On the night of Jan. 3, however, he was seized with illness, from which he never recovered. He felt it hard to part with those he loved so tenderly, and to quit his duties as he seemed to have increasing effectiveness in discharging them; but his love of God and hope of heaven did not desert him in the trying hour. He died calmly, Jan. 26. It was his feeling that "cheering symbols should bear witness that life goes not out in eternal darkness;" and fresh and fragrant flowers, sent by sympathizing friends from his own and distant cities, were placed upon his breast and pillow as he lay in the "burial case." The Rev. R. C. Waterston performed the funeral service in the church, which was densely filled; and the choir chanted the following verses from Philo:

"O Love of God! we seek to dwell
In love and God and thee:
The end of woes, the end of sins,
Shall love's perfection be.

"O Crucified, we share thy cross,
Thy passion too sustain:
We die thy death, to live thy life,
And rise with thee again.

"O Glorified, thy glory breaks;
Our new-born spirits sing:
Salvation cometh with the morn,
Hope spreads a heavenward wing."

He was buried in the spot to which he was accustomed to lead the children on their May-day rambles: the bearers were from the different churches in the city: the unity for which he laboured was thus touchingly manifested. In the afternoon—it was Sunday—the congregation re-assembled, and passed appropriate resolutions. The Declaration which Mr. Judd had recently drawn up, embodying his idea of a true Christian Church, was offered for signature. "It was affecting to see them, almost without exception, come up by families, and enrol their names, parents and children, as born under that new covenant established by Christ, alike subject to its obligations and entitled to all its privileges. * * * Great warmth of Christian feeling has since prevailed in Christ Church." Their respect for his writings was shewn by their desire to have his manuscript sermons read to them from their pulpit, and by their publication of his sermons on the Church.

"Mr. Judd's death drew forth expressions of regret extensively from the public prints, and several discourses with reference to it were delivered the following sabbath." We shall conclude this notice of his public life with the words of Dr. Gannett (of Boston), delivered in the neighbouring city of Bangor:

"From one and another I hear the exclamation, 'His death is a loss to the whole State.' Let me give to the conviction that prompts these words a still wider reach. His death is a loss to the whole country; for by his writings and his character he has made himself known far beyond the sphere of his personal influence. Even in European countries, an American literature would be incomplete which did not notice his works."

IS IT PAINFUL TO DIE?

According to my observation, the mere act of dying is seldom, in any sense of the word, a very painful process. It is true that some persons die in a state of bodily torture, as in cases of tetanus; that the drunkard, dying of delirium-tremens, is haunted by terrific visions; and that the victim of that most horrible of all diseases, hydrophobia, in addition to those peculiar bodily sufferings from which the disease has derived its name, may be in a state of terror from the supposed presence of frightful objects, which are presented to him as realities, even to the last. But these, and some other instances which I might adduce, are exceptions to the general rule—which is, that both mental and bodily suffering terminate long before the scene is finally closed.—*Psychological Inquiries.*

MEMOIR OF THE LATE REV. ELIEZER COGAN.

If simplicity of character and a long and virtuous life devoted to the communication of knowledge and adorned by (in at least one branch) remarkable learning, entitle a man to posthumous respect, it is right that we now hasten to offer a tribute of honour to the memory of the venerable Eliezer Cogan, whose recent removal from us, in extreme age, was notified in the Obituary department of the last number of the *Christian Reformer*. He outlived many friends who shared with him the pleasures of youth and the interesting duties of middle life, whose better knowledge would have enabled them, had they been spared for the task, to do justice to his worth. He who now essays the office is compelled to trust to others for nearly all his materials, but they have been gathered for him with an industry inspired by filial piety.

Eliezer, the son of John Cogan, was born at Rothwell, in the county of Northampton, in the year 1762. His father, during the greater part of a long life, practised medicine in that quiet town. Though he was sixty-four years of age when his son Eliezer was born, he was spared to see him attain to manhood. He was by religious profession a Protestant Dissenter; his early opinions, though not very exactly known, are supposed to have been those of moderate Calvinism, and to have approximated before the close of his life to Sabellianism. He was twice married. By his first wife he had a son, Thomas, who, after preparing himself for, and for a time following, the ministry amongst the Protestant Dissenters, studied medicine in London and Holland, and as Dr. Cogan became honourably known as a writer on mental and moral philosophy and the philosophy of the Christian religion, and was one of the founders of the Royal Humane Society. There had been in the Cogan family for several generations a succession of medical men, of whom the author of the Treatise on the Passions was the last and most distinguished.* John, the father of Thomas and Eliezer Cogan, was a metaphysician and a theologian. His tombstone in the churchyard of Rothwell has this inscription: "Beneath lie the remains of John

* A valuable memoir of Dr. Thomas Cogan, illustrated by an engraved portrait, will be found in the Monthly Repository, Vol. XIV. pp. 1 and 74. There was also a Thomas Cogan in the 16th century, who combined literature and the medical profession, and was an author in the two departments of Classics and Medicine. He studied at Oxford, and was for more than thirty years a Physician and Master of the Grammar School at Manchester. He published while there, "The Haven of Health, chiefly made for the Comfort of Students,"—a small and scarce black-letter quarto, valuable for the insight it affords into the manners and habits of the time when it was composed. Whether the Manchester physician (who was, according to Anthony Wood, Fasti Oxon. ii. 19, born at Chard, in Somersetshire) was an ancestor of the Rothwell apothecary, is more than we know.

Cogan, Esq., author of an Essay on the Epistle to the Romans, and other anonymous pieces, all which he published more under a sense of their truth and importance than in prospect of gain or success. After a life of labour and trial, he died, trusting alone in Christ for eternal life, A.D. 1784, aged 86."

Eliezer Cogan shewed an early and remarkable aptitude for language. His father, who was his first teacher, made him master of the Latin grammar before he was six years of age. Of the tenacity of his memory from childhood upwards, a well-authenticated anecdote will give proof. Before he was six years of age, his father repeated to him a verse of the Latin version of the popular ballad of "Chevy Chase." Although he knew not the meaning of a single word, the child repeated it after him quite correctly. By degrees, the whole ballad, extending to sixty verses, was taught him in this way. So perfect was he in his lesson, that on one occasion, while he was playing at marbles, his father was repeating it, and misplaced (no doubt intentionally) a verse, when the little fellow ran up to him, giving the right verse in the right place. That singular lesson was never forgotten; for, eighty-six years afterwards, when one of his daughters recalled the circumstance to his recollection, he immediately and with his customary energy repeated the first verse of the Latin ballad.

The minister of the Independent chapel at Rothwell, the Rev. Moses Gregson, had married a daughter of Mr. John Cogan. He gave for some years assistance in a daily Latin lesson to his young brother-in-law. The only school education that Mr. Cogan enjoyed was for half a year at Market-Harborough, at the academy of the Rev. (afterwards Dr.) Stephen Addington. This gentleman had entered on scholastic duties on the removal of his neighbour, Mr. Aikin, of Kibworth, to Warrington. His school enjoyed a respectable name for a quarter of a century, when he removed to London to undertake the charge of the Independent congregation at Miles Lane, and the conduct of the Evangelical academy at Mile End. It was during the latter portion of Mr. Addington's school-teaching that he had Eliezer Cogan as a pupil. It is strange that he taught him no Greek. In that language the youth was entirely self-taught. To his family he was accustomed to say, that he had never benefited by the living voice of any man in the shape of a direct lesson on the Greek tongue.

From an early period, although not without serious and mature consideration, he had resolved to devote himself to the Christian ministry. The religious training through which he had passed, was probably similar to that which generally prevailed at that time amongst the orthodox Dissenters. He had learnt the Catechism of the Westminster Assembly. But its stern theology had by that time lost its hold of his father's mind, who told him

"he need not learn the proofs, as they did not sustain the conclusions which they were quoted to prove." When the time came for choosing an academy, that of Daventry was selected. It is probable that the theological liberality of that institution was, together with its local conveniency, the motive for the selection. When his half-brother was, some thirty years previously, sent to an academy, it was in the first instance to Dr. Conder's at Mile End, where the students were compelled to subscribe their assent to ten articles of the strictest Calvinism, and were called on to renew their subscription twice a year. The experience of Thomas Cogan, who speedily left Mile End in disgust and removed to Hoxton, had probably assisted in bringing his father to that more liberal theological system which his younger son in after times was accustomed to describe as "Unitarianism in a fog."

It has been recorded as the honourable characteristic of the Daventry Tutors, "that they did not impose restraints on freedom of inquiry, but encouraged and assisted their pupils in the exercise of private judgment, which they represented in the light of a duty as well as of a privilege."* The Divinity Tutor at Daventry in 1780 was Rev. Thomas Robins, a man of whom the Rev. Mr. Toller said, that his character as a whole was "the most consistent, accurate and complete," that he ever knew. But almost immediately after Mr. Cogan's entrance on the academy, Mr. Robins was laid aside from the office of a teacher by the entire loss of his voice.† The assistant Tutor was Rev. Timothy Kenrick, who had been appointed to this office before the close of his own course of study in the academy, but whose various yet solid learning well fitted him for his duties. For one year, probably that of Mr. Cogan's entrance at Daventry, Mr. Kenrick read the divinity lectures for Mr. Robins. The theological views of Mr. Kenrick at this time were Arminian, and on the Trinity those of Dr. Samuel Clarke. This probably was also the state of Mr. Cogan's mind. To Mr. Robins, Mr. Belsham succeeded in the second year of Mr. Cogan's course. During six of the seven years of Mr. Belsham's tutorship, Mr. Cogan had the benefit of his instruction and society,—for the first three as a pupil, and during the latter three as an assistant Tutor. It was not till the close of Mr. Belsham's residence at Daventry that he adopted the whole of the theological system with which his name is now associated. But he was always a lover of free inquiry, and the process going on in his mind which led to his adoption of Unitarian conclusions must have been

* Memoir of Rev. Timothy Kenrick.

† Mr. Robins's life was protracted till 1810. In the just language of Mr. Belsham, this good man "in the shade of retirement beautifully exemplified the efficacy of those Christian principles which he was no longer permitted publicly to teach."

visible to all his pupils and companions, and to no one more than to Mr. Cogan, whose exact scholarship and love of metaphysical reasoning would enable him to appreciate the calm system of inquiry and the closely logical reasoning of his tutor and companion. Upon nearly all the Daventry pupils under Mr. Belsham, the effect was the same. Some lingered for a time in Arianism, but all were in the end essentially Unitarian. The names best known, in addition to Mr. Cogan's, were, Mr. Heinekin, of Bradford, Dr. Pett, Mr. Holland, of Bolton, Mr. Butcher, of Sidmouth, Mr. Kell, of Birmingham, Mr. Johnstone, of Wakefield, Mr. Scott, of Cradley, Mr. Kentish, Dr. Shepherd, Mr. Lee, of Hull, Mr. Worsley, of Plymouth, and Mr. Williams, of Mansfield. Those were the palmy days of Daventry, there being at one time fifty students in the academy, and the union between them and their Tutors was as friendly and cordial as it can be under the most favourable circumstances. Mr. Belsham always looked back upon this period of his life with pleasure. He called it "the beginning of the manhood of his existence." It was no ordinary distinction to Mr. Cogan to be selected, on the removal of Mr. Kenrick, in 1784, to Exeter, to undertake the pastoral office, as his successor and as the associate of Mr. Belsham. His qualifications for the office were considerable. Being in respect to classics in advance of all his fellow-pupils, he had been able to devote a large share of his attention to philosophical studies, and at the same time to make constant progress in classical knowledge.

Time has, we believe, swept away all but one of those who benefited at Daventry by Mr. Cogan's instructions. That one—the venerable Rev. Thomas Johnstone, of Wakefield—entered the academy the very year that Mr. Cogan became assistant Tutor. He cherishes with feelings of affection and gratitude the remembrance of their intercourse, which was of the most unreserved and friendly character. As a junior, and coming late, his choice of rooms was limited to one inconvenient apartment, which had obtained the untempting *sobriquet* of "Pandemonium." Mr. Cogan, pitying the position of his young pupil, whom he had previously met at Bedford at the house of Mr. Belsham, kindly invited him to share his more convenient rooms, the best in the buildings of the academy. Having accepted this considerate offer, there grew up between them a very warm friendship, the bonds of which were probably drawn closer by congenial musical tastes. At first, both played the flute; but when the younger musician was forbidden this instrument on the ground of health, they took to the violin, and with untiring industry they found relaxation, after severer studies, in playing and singing together the music of Handel and Corelli. Mr. Johnstone also remembers, and records with gratitude, the aid which he privately received from Mr. Cogan in reading with him Greek, not pre-

scribed in the class work. Such incidents, though in themselves trifling, disclose the character. In this case, they indicate the habits of the scholar and the gentleman.

Though not unwilling to linger for a time in the groves of Academus, Mr. Cogan did not forget his destination for the ministry, and accepted, in the autumn of 1787, an invitation from a small congregation in Gloucestershire to become their pastor. It was not without regret that Mr. Belsham parted with his able and friendly coadjutor. Of this there is a distinct expression in his diary, under the date Sept. 16, 1787, the day following that on which Mr. Cogan bade adieu to Daventry. In the list of Daventry pupils by Mr. Belsham, published in the Monthly Repository (Vol. XVII. p. 285), Mr. Cogan is described as "one of the most learned Dissenting ministers of his day;" and it is added, "his merits gradually became very conspicuous."

The religious society which had the good fortune to secure the first fruits of Mr. Cogan's ministry, was the ancient Presbyterian congregation of Cirencester. His predecessor there, the Rev. Habakkuk Crabb, some twenty years previously a student at Daventry, had just removed to Devizes in the hope of obtaining a larger income than Cirencester could yield. The congregation was small, but there were persons of intelligence belonging to it whose society was agreeable, and to their young minister all his duties were interesting. He ever looked back with satisfaction to the short period of his life passed at Cirencester; and there is one surviving friend, whose privilege it was to be his hearer in those days, who has recently written to a member of his family, and described them to be "days of high enjoyment," listening to a pastor who "was equally the philosopher and the friend." It was during his ministry at Cirencester that he first committed a production of his pen to the press; the first work, which though printed was never published, was a "Fragment on Philosophical Necessity." In the acceptance of the doctrine of Necessity, he followed with an unwavering faith the philosophy of Priestley and Belsham. His first publication, entitled, "An Address to the Dissenters on Classical Literature," appeared in 1789, and was an earnest plea for increased attention to classical studies by the youth of the English Dissenters. It was the happiness of Mr. Cogan to see, during the half-century that followed the publication of this appeal and remonstrance, a great change for the better in the taste of the English Dissenters, and in their standard of classical learning. In some degree, he deserves credit for the change. It was with unmingled satisfaction that he contemplated the academic services to his religious body of the Rev. John Kenrick, for whose attainments he was accustomed to express a very warm admiration. He lamented that he had not more frequent opportunities of personal intercourse with him.

It was in the year 1790 that Mr. Cogan began his married life.

The lady of his choice was Mary, daughter of Mr. Atchison, of Weedon, in the county of Northampton, and niece of the Rev. John Atchison, of Leicester. This union was productive to him of an amount of domestic happiness which, whether estimated by its degree or its duration (of sixty years) was such as not often falls to the lot of man. Between them there was a beautiful congeniality of principles, tastes and temper. To his children, she was a mother equally affectionate and judicious; and her maternal qualities were no doubt the source of the remarkable success with which for so long a period she presided over the domestic arrangements of his large establishment. Often has success been denied to a master possessed of most of the qualities needed in a teacher, because his exertions have not found corresponding qualities in the female head of his establishment. Mrs. Cogan was respected and beloved by many successive pupils of her husband.

Mr. Cogan devoted himself to the scholastic profession from the time of his marriage. In the July following, he removed, not without some regrets, from Cirencester, for a few months to Ware, in Hertfordshire. Early in the following year, he removed his establishment to Enfield. A rapidly increasing school soon enforced a removal to Cheshunt, in the county of Hertford. Here he remained until 1802, and had he been able then to obtain a renewal of his expiring lease, would have probably remained much longer. At Cheshunt he had been induced to re-enter the pulpit, but not without some reluctance, after ten years of ministerial silence. The members of the Protestant Dissenting society assembling for worship at the chapel in Cross-Brook Street, in Cheshunt,* were in 1800 deprived, by the death of Rev. Samuel Worsley, of their minister. A few of the leading members of the congregation persuaded Mr. Cogan to give them one service each Sunday. He commenced his new duties on the 27th of April, with the composition and delivery of a sermon on "The Purity and Perfection of Christian Morality,"—a discourse in which the calmness of an ethical treatise warms into the earnestness of practical Christianity. At the request of the hearers it was published, as was also another sermon preached a few weeks after, in which Christianity and Atheism were compared. To some it may appear that it is a defect in the discourse, that the preacher identifies the denial of Christianity with Atheism. This is by no means a necessary consequence. In the advertisement,

* It was at Cheshunt that the Rev. Caleb Wroe resided and ministered. He was one of the members of the Ministers' Club which met at Chew's Coffee-house, and was attended by Dr. Lardner, Mr. Clarke, of St. Alban's, Dr. Hunt and others. After him came the Rev. John Oakes, for whose ordination Dr. Watts composed his "Exhortation to Ministers." He was succeeded by the Rev. John Mason, the author of the once popular ethical treatise on Self-knowledge. He died in 1763. What other ministers (if any) preceded Mr. Worsley, Mr. Cogan's immediate predecessor, we do not know.

he thus anticipated the objection: "If it be objected to my reasonings that there are unbelievers who are not Atheists, I reply, that in the present state of philosophical speculation, the doctrine of a future state will be generally rejected with Christianity; and that when this is given up, there remains nothing in Theism that is worth contending for, or that any man will be very solicitous to maintain." That the sermon did not escape contemporary criticism, appears from the title (all that we know of it) of another publication by Mr. Cogan, viz. "An Examination of Mr. Robinson's Reply to Mr. Cogan, on the Practical Influence of a Belief in a Future State," 8vo, London, 1800. There remain to be mentioned two other publications of his during his residence at Cheshunt, one of them of a very different kind. Its title was, "Moschi Idyllia Tria, Græce," 8vo, London, 1795. For some reason, unknown to us, Mr. Cogan rigidly suppressed this book after only a few copies had been sold. It is consequently one of the very rare curiosities of classical literature. The other work (which has been long out of print) was entitled, "Reflections on the Evidences of Christianity: with an Appendix," 12mo, London, 1796. The substance of this pamphlet was communicated by Mr. Cogan to the Monthly Repository in two articles, which will be found in Vol. XVI. of that work.

It was during the residence of Mr. Cogan at Cheshunt, that he received an application from the managers of Manchester College to take part in the conduct of that institution. The Committee had previously applied without success to Rev. William Shepherd. At the College meeting at which it was determined to invite Mr. Cogan, Dr. Percival being in the chair, there were also present, Mr. John Philips, Mr. Henry, Mr. Marsland, Mr. Potter and Mr. Thomas Robinson. The letter of Dr. Percival will disclose the scanty inducements which the College managers could at that time offer to their tutors:

"Manchester, 21st May, 1798.

"Rev. Sir,—The Committee of the New College in Manchester have this morning unanimously agreed to invite you to fill the Classical chair of this institution; and that you may be in possession of the fullest information concerning every circumstance relative to it, they will request Mr. Loyd,* banker, in London, who was long resident here and is well known to you, to visit you at Cheshunt, and to satisfy in person the inquiries you may think it expedient to make. The stipend is fifty guineas per annum, exclusive of the fees of students, which if the College

* Mr. Lewis Loyd had been tutor at Manchester College and minister at Dob-Lane chapel. On his marriage with the daughter of John Jones, Esq., the banker, he retired from the ministry, and soon became the head of the great banking firm of Jones, Loyd and Co. He served the office of High Sheriff for the county of Northampton in 1835, his present residence being at Overstone Park, in that county. This estate gives his title to his only son, Lord Overstone, who was raised to the Peerage as a Baron of the United Kingdom in 1850.

flourishes may be of very considerable amount. A house, free from rent and taxes, capable of accommodating a family and twelve boarders, is also provided. And, in addition to your salary, an annual allowance of twenty guineas is proposed, for executing the office of Librarian.

"I am happy to inform you that the Rev. Mr. Walker, of Nottingham, has engaged to undertake the Professorship of Theology, and that he will enter upon his charge the 1st of October. Permit me to request an early answer; and believe me to be, with much respect, Rev. Sir,

Your faithful and obedient servant,

THOS. PERCIVAL.

Had Mr. Cogan seen fit to listen to the overtures from Manchester, it might be curious to speculate what influence on his after fortunes a removal to that place would have exercised. Possibly he might, on the removal of the College to York, have had inducements to enter on the ministry in Lancashire, and have gathered around him a circle of friends as intelligent and as warmly interested in their pastor as that which sat under the teaching of Rev. William Hawkes, of Mosley Street. Although his course might in that case have been more brilliant, it may be doubted whether it would have been as substantially and widely useful as it proved in his twofold character as a minister of religion and an instructor of youth.

In January, 1801, Mr. Cogan received and accepted an unanimous invitation to become the minister to the Presbyterian congregation at Walthamstow, in the county of Essex. During that year he preached alternately at that place and at Cheshunt, where he continued to reside; but at the close of it he transferred his residence and confined his ministerial services to Walthamstow. Now it was that his reputation as a schoolmaster became established. His school rapidly increased; he found it necessary to enlarge his house at Higham Hill. He had at one time between sixty and seventy scholars, and was obliged at the same time to refuse or postpone nearly twenty applicants for admission to the school. His system of tuition was not in any respect peculiar to him. He acted on the good old principle, that if you wish to have a strong building you must have a good foundation. He exacted, therefore, at the outset a perfect knowledge of the grammar of a language. This he considered the tool without which it was impossible to make a good workman. He next taught the application of the rules of syntax, and, by a gradual but sure progress, enabled his pupils to read the best classic authors in both prose and poetry. Latin and Greek composition and versification always formed a part of the duties of the school. Of his own attainments he always spoke with great diffidence, contenting himself with the modest praise of being able to make clear to others that which he himself thoroughly understood. His knowledge of Greek previous to his becoming a schoolmaster, he was acccustomed to describe as very small. He said he then

found it necessary to teach himself before he could impart knowledge to others. At Cirencester he devoted his time chiefly to the composition of sermons and the study of Theology and Metaphysics. It was at Ware, Enfield, Cheshunt and Walthamstow, that he carried on those incessant studies of Greek which secured for him the distinction, before his death, of having probably read more Greek than any living man. A more industrious or systematic student has seldom been known. He was never idle for a single minute. His book—generally a Greek classic—was his companion in his walks; and even as he passed through the crowded streets of London, he might be seen poring with undistracted attention over some favourite passage. When he obtained a new book in his favourite language, such as a new edition of a Greek play, it was his practice to read it through without a pause. Then the edge of his curiosity being taken off, he said he could proceed more leisurely, and carefully digest its contents. It may be mentioned to his honour that, notwithstanding his eager appetite for Greek, he never was seen on a Sunday to take up any book in that language save the New Testament or the Septuagint. The English authors whom he was accustomed to read on that day were Priestley, Paley, Belsham and Crombie. An anecdote, well known to his family, may illustrate some of his strongest tastes and habits. Before he kept a horse, it was his invariable practice, when the weather permitted, to devote his half-holidays to long walks of ten miles or more, accompanied and occupied in the way we have described. On one of these occasions, he walked to Mr. Lunn's, a bookseller in Soho Square, in whose shop he was addressed by a clergyman. The talk fell upon classical topics. "You may suppose," said Mr. Cogan, addressing the stranger, "that I have some love of the classics, when I tell you that I have walked a distance of nine miles, and shall have the same distance on my return, to consult a line in Virgil in an edition which I do not myself possess." "I presume then" (said the clergyman, taking off his hat, and making himself known as Dr. Raine, of the Charter-house) "that I have the pleasure of addressing Mr. Cogan, of Walthamstow." The anecdote may serve to shew that, notwithstanding his seclusion and retiring habits, he was neither unknown to nor unvalued by the learned world.

He had one virtue of essential importance to a schoolmaster—punctuality. He taught his pupils by his own example to do the right thing at the right time. As an illustration of his exact observance of time, it may be mentioned that he was accustomed to take a daily ride at noon. So exactly did he time his return to Higham Hill, that the farm labourers in the neighbouring fields were accustomed to take their time from him, and knew, as surely as if they had looked to the church clock, by his dis-

tance from home as they observed him on his return, how long it wanted to one o'clock.

Though an exact, he was never a severe, disciplinarian. He looked on the flogging system once in vogue in English schools as equally useless and inhuman, saying, "You can never whip brains into a dull boy, and a clever boy will do better without than with the whip." He took on this subject of school discipline higher ground than mere expediency; and when instances in other schools were reported to him of excessive severity, he was oppressed by the feeling that the honour of a noble profession was tarnished. When, as happened twice or thrice in the course of his life, he was compelled to use personal chastisement, it had a visible and by no means transient effect on his sensitive frame.

His pupils, it may well be supposed, became in after life his friends, and the friends of his family. Since his departure, many have been the expressions of respect and affection from old scholars. From one of the earliest of his pupils there came this: "He was among my earliest and best friends. I have always felt, and often said unreservedly, that I should pronounce him one of the most simple-hearted, simple-minded and benevolent men (benevolent in its most comprehensive sense), with whom I have been acquainted in my long term of experience."

Mr. Cogan watched with affectionate interest the after progress in life of his pupils. When from the University, or the larger theatre of the world, the report of their honourable fame reached his ears, his feelings were of the most pleasurable kind. This gratification was by no means of rare occurrence. In the year 1811, he was presented with a very pleasant token of the feelings entertained towards him by certain old pupils at Cambridge, in the shape of a splendid copy of Schweighæuser's Athenæus, in 14 vols. 8vo. On the fly-leaf of the first volume, the names and purpose of the donors were thus described:

"Doctissimo, Reverendoque Viro E. Cogan donatus est hic liber a nobis, olim sub illo discipulis, et nunc Academiæ Cantabrigiensis alumnis, testimonium heu! quam parvulum, illius in nos benevolentiæ, atque nostri in illum grati semper animi.

John Bonham Carter, A.B.,	Trin. Coll.
Edward Lawford,	Trin. Coll.
Richard Godman Kirkpatrick,	Trin. Coll.
Christian Paul Meyer,	Trin. Coll.
Thomas Welby Northmore,	Trin. Coll.
John Rolph,	St. John's Coll.
John Milford,	St. John's Coll.
William Robert Other Champion de Crespigny,	Trinity Hall.
William Edward Shore,	Trin. Coll.

The union of the duties of the ministry and a school, always

most laborious, generally undesirable, began in the course of time to act injuriously on Mr. Cogan's health and spirits. Finding some diminution of labour necessary, he determined to resign his ministerial duties, and accordingly preached to his attached flock at Walthamstow his farewell sermon on the last Sunday of the year 1816. Towards the close of the sermon, the subject of which (a very favourite one with him) was the Christian topic of the hope of immortality, he thanked his flock for the candour and friendship he had for sixteen years experienced at their hands, and said,—

"I am now taking leave of the duties of the profession to which the inclination of my early years devoted me, for which the discipline of education trained me, and to which I once looked forward as what would probably furnish occupation for the whole period of active life. I am quitting the exercise of a profession which binds the man who sustains it by sacred ties; which, if its offices are properly discharged, is far the most honourable and useful in which man can be engaged; and which ought neither to be taken up without serious consideration, nor laid down without grave and weighty reasons. * * * How it came to pass that with these views of the ministerial office, I should have suffered its exercise to be suspended for many years in the earlier part of my life, it would be uninteresting and unprofitable for me to explain. Suffice it to say, that when, for reasons that appeared at the time satisfactory to myself and others, I gave up the stated discharge of its duties, nothing was farther from my contemplation or my wish, than that total cessation from its functions which shortly followed. But when for nine years I had never been called to perform a single office connected with the exercise of the ministry, nothing would have appeared to me less probable than that any circumstances should arise which would cause me a second time to take the pastoral care of a Christian society. Such circumstances, however, did arise; and upon the death of a minister on whom I had been accustomed to attend, I was solicited, and, by the peculiar circumstances in which I was placed, almost compelled, to resume what had been so long suspended. But, alas! the disuse of so long a period, together with certain affections caused by the fatigues of a laborious employment, had wrought such a change in me, that from that moment to the present I have never recognized my former self in the services of the pulpit. Distressing apprehensions, and not the less distressing because reason pronounced them to be vain, have usually preceded and accompanied the duties of the Sabbath, and have caused that to be a source of suffering which in better days had been a pleasure. When, however, the kind partiality of the principal members of this society fixed me in this place, it was my intention and my wish, notwithstanding the feelings to which I have now alluded, to discharge the duties of the Christian ministry among you till the infirmity of declining life should give me the signal to retire. Why that signal has not been waited for, I explained, I trust satisfactorily, on a former occasion. I shall only repeat, that the severe labours of six-and-twenty years had rendered me incapable of sustaining the fatigues and properly discharging the duties of my daily occupation without the advantage of a day of rest,—an advantage for which, I confess, I have long ardently panted, but to which

(such is the condition of everything human) I cannot now look forward with pure and unmixed satisfaction. I shall long and deeply regret that it was not in my power to continue my services among you till that season, when the resignation of my office would have seemed in no sense premature."

How he performed the duties of his office at Walthamstow as a pastor and religious teacher, the passage which follows may shew. It is extracted from a letter written by one of the principal members of the congregation shortly after the death of a daughter: "To your exertions in the pulpit, I attribute in a great measure that love of virtue in my daughter which we all so much admired in her, and if gratitude to those she has left forms part of her present happiness, you are included in the number. To your instructions from the pulpit and at home, I attribute a great proportion of the happiness which I derive from the children who are still left me."

At the request of his congregation, he committed to the press a selection from his sermons, chiefly on practical subjects. These volumes, which have been long out of print, are excellent specimens of that calm, logical and impressive style of pulpit address, of which Butler and Paley are the models. They were reviewed in the Monthly Repository (Vol. XIV.) with much discrimination by the editor, who describes them as "the true picture of the author's mind, that is, of a mind of great powers, long exercised upon the great questions relating to the constitution and destiny of the human being."

The only other separate publications from Mr. Cogan's pen were a series of Funeral Sermons on the death of various members of the congregations at Cheshunt and Walthamstow. To the periodical literature of the day he was an occasional contributor, and short articles of his on various subjects will be found in the *Gentleman's Magazine*, the *Monthly Magazine*, Dr. Aikin's *Athenæum*, the *Monthly Repository* and the *Christian Reformer*. His contributions to the latter periodicals consist chiefly of remarks illustrative of Christianity and its evidences, and indicate the strong revolt of his understanding and affections from the system of Calvinism. To Unitarianism he was warmly attached, and the warmth of the feeling seemed to increase with time. His last paper in the *Christian Reformer* appeared in January, 1834, and consisted of remarks on the Vice-chancellor's critique, in his noted Judgment, upon the Improved Version.

The congregation at Walthamstow found a successor, and Mr. Cogan and his family found a friend, in Dr. Hutton. We cannot prevail upon ourselves to retrench a line of the letter to Mr. Richard Cogan, in which this gentleman recalls his residence at Walthamstow, and his days of personal intercourse with his predecessor in the pulpit there.

Burton Road, Derby, March 14th, 1855.

My dear Friend,—In the forthcoming brief record of the incidents of your venerated Father's life, and of the distinguishing traits of his intellectual and moral character, you and your sisters are kindly desirous that some testimony should appear of the friendship that existed, for so many happy years, between him and his and myself. That testimony the few following lines are intended, however imperfectly, to supply.

When I succeeded your father in the Marsh-Street chapel pulpit, at the close of the year 1816, I was a young man, in the fourth year of my ministry, during the first three years of which I had been associated with the Rev. James Tayler, of most happy, honoured and beloved memory, in the care of the High-Pavement congregation, Nottingham. He had been at once a brother and a father to me,—a colleague to whom I looked up with filial respect, and from whom I never sought in vain for fraternal aid. Little did I expect, when I accepted the invitation to Walthamstow, to find his place in any degree supplied; but it was so, to the utmost possible extent. Your father was not indeed my colleague, but he took his place as a member of my flock: each Sunday I met him in the vestry, and the look of cordial kindness, and the voice of cheering encouragement, never failed to cheer the spirit of the young pastor, who was welcomed on the week-days into the bosom of his excellent family as if he had been one of them. Most happy was the short period of my residence in Walthamstow, during which my married life commenced; and amongst the sources of that happiness, not by any means the least was the cordial reception which I and mine never looked for in vain at Higham Hill, either from the respected and beloved parents or from their children. Your father's mind was then in full vigour,—clear, acute, discriminating; and many were the pleasant conversations that I enjoyed with him at the hospitable table, and round the evening fire, on his favourite topics of metaphysics and doctrinal theology. From his abundant stores of classical lore he would also draw occasionally; but his communications on this subject he wisely reserved, for the most part, for those more deeply read than myself. Of metaphysics and theology he seemed scarcely less fond than of his favourite philology; and how clearly and acutely he could think and reason upon them, he has left some conclusive evidence—it might have been wished that he had left more—in his published works to prove. His school of thought was certainly not the imaginative; in imagination he was perhaps deficient; it was that of Paley and Priestley; and he could make little allowance for those who permitted fancy and feeling to place themselves on a par with reasoning, much less to take precedence of it. On the subject, for instance, of the natural arguments for a future state, he was inclined to ascribe much

less force to those addressed to our moral feelings than seems to me justly due to them, and rested his faith—which, however, was firm and unshaken—exclusively, or nearly so, on the positive testimony of revelation. Christ's resurrection was to him the absolutely needful, as well as sufficient, proof of man's immortality.

So far as I could judge from his conversation,—from all that I saw of his life and heard from his lips,—I should say that there could not be a *purer* mind than your father's; while in benevolent feeling he was always ready to sympathize—though with less of active, originating energy—in the glowing, heart-warm charity of your admirable mother. Among your venerable father's most noticeable virtues was his modest estimate of self, exemplified, I could not but often think, in his uniform treatment of his young successor. The very thought of a studied eulogium on himself would have been painful to him; and to those who should have meditated it, I could almost fancy him addressing, in tones of entreaty, the words of the poet:

> "No further seek his merits to disclose,
> Or draw his frailties from their dread abode;
> There they alike in trembling hope repose—
> The bosom of his Father and his God."

I have spoken of your beloved father, my dear friend, as I truly feel. His memory, and that of his faithful and much-loved partner, will be always affectionately cherished by me.

With kind love to yourself and each of your home circle, in which mine unite, I remain, my dear friend, ever faithfully yours, JOSEPH HUTTON.

Richard Cogan, Esq.

When Mr. Cogan found himself approaching to threescore years and ten, he resolved to withdraw from the laborious scholastic duties in which he had then been engaged for six-and-thirty years. It is a remarkable fact, illustrating his conscientious devotion to his duties, that during the whole of that time he had never been absent from his school duties a single day in pursuit of pleasure. During the last fifteen years of his school, he had been assisted by his son, Mr. Richard Cogan, now the much-respected Librarian of Dr. Williams's Library. He was not allowed to retire to the privacy and the ease he had so well earned, without receiving another mark of the regard of his pupils. At their request he sat for his portrait to Mr. Phillips, the Royal Academician. The result was admirable, whether regarded as a picture or a likeness. The engraving executed by Mr. Samuel Cousins, a faithful transcript from the original, is well known to all who held the original in honour. The portrait was presented to him at a dinner given at the Albion Tavern in the year 1828. A roll, signed by 118 hands, contained this inscription: "The Portrait of the Rev. E. Cogan accompanying

this roll, was presented to him by his pupils whose names are here inscribed, the 20th of December, 1828, in testimony of their grateful remembrance of early and lasting obligations, and to commemorate his retirement from the labours of an arduous profession."

Before we pass to the concluding years of this good man's life, we feel happy in presenting to our readers an estimate of his scholarship, by one of the few who are competent to guage and declare its depth, the Rev. John Kenrick.

TO THE EDITOR OF THE CHRISTIAN REFORMER.

My dear Sir,—Although I cannot refuse compliance with the request made to me by the family of my late excellent friend Mr. Cogan, that I should contribute to the Memoir which you are preparing some remarks on his attainments as a scholar, I feel that I am in many respects ill prepared for such a duty. My intercourse with him, though always instructive in the highest degree, was occasional and short; and he published so little, that there hardly remains anything of his in print from which an estimate of his scholarship can be formed. I have reason, indeed, to believe that, had not my father's life been so suddenly cut short, I should have been placed under Mr. Cogan's instruction soon after his removal to Walthamstow. Had this plan been executed, I should have known him, where alone I believe his true merits could be judged of, in his school, and have reaped advantages, in reference to my own subsequent course of life, the amount of which it would be difficult for me to calculate. But if I did not know the teacher, I knew the scholars; and in the earlier years of my own engagement at York, several of the students came immediately from his school to the College. The superiority of their training was proved by its results—an accuracy and finish of scholarship which distinguished them from those who had been educated by other masters. Among them, the names of Peene, of my promising and early lost friend John Wellbeloved, of James Carter and Samuel Smith, occur to me as affording excellent examples of the sound and thorough preparation which was characteristic of Mr. Cogan's teaching. The gentleman last named had, if I mistake not, been ten years under his care, and brought with him an amount of classical knowledge which might place him fully on a level with those whom the best of our public schools sent to contend for honours at the Universities.

With very few exceptions, it may be said that the classical attainments of the Presbyterian Dissenters (it is needless to speak of any others) towards the end of the eighteenth century, had declined from the standard of earlier times. The eminent men whom the Act of Uniformity compelled to seek for liberty of conscience beyond the precincts of the Church, brought with

them the philological knowledge which they had acquired in their education at the Universities, and imparted it to their immediate scholars. But the influences to which the Dissenting body was subjected were not favourable to the cultivation of classical learning. The Church, or at least the Government influenced by the Church, had thrown obstacles in the way of Dissenting schoolmasters; the public and endowed schools were for the most part virtually closed to Dissenters; the Universities excluded them by statutes and subscriptions. They were thus prevented from renewing their own scholarship from time to time, by a resort to the great national fountains of learning. Their ministers retained the theological erudition which was required to enable them to defend their position as Dissenters, or maintain the truth of revealed religion against the attacks of a sceptical age. But in their capacity of schoolmasters, they had little motive to devote themselves to the minute and critical study of the ancient languages. Had the duties of their profession left them leisure for such a study, they would have found little demand for its fruits among their pupils. Being chiefly destined for active life or the more practical branches of the learned professions, they had no need of any high scholarship. The Dissenting minister sought rather to acquire a reputation by teaching those branches of knowledge which were useful in a middle station, and which the public schools of the country, following the routine established in an age when Greek and Latin were looked on as the beginning and end of education, wholly neglected. The establishment of the Warrington Academy, and the influence of such eminent scholars as Dr. Aikin and Mr. Wakefield, doubtless tended to produce an improvement in Dissenting classical attainments. But such influences are necessarily slow in their operation; and the Professor or College Lecturer can effect little, unless the schoolmaster sends him pupils prepared and grounded in solid elementary knowledge. Other examples might probably be collected, besides those of Mr. Pope, of Stand, and Dr. Shepherd, to prove that individual energy and talent could prevail over these unfavourable influences; but they do not invalidate the general truth, that in Dissenting schools, towards the end of the last century and the beginning of the present, classical instruction was of limited extent and inferior quality. Little attention was paid to the finer distinctions of dialect and period in the Greek writers, to metrical accuracy, to subtleties of syntax; and composition in the ancient languages, in prose or verse, was either neglected or very imperfectly carried out.

Mr. Cogan's own education was more than ordinarily defective in those branches in which he was destined to acquire for himself so eminent a name. It would have been difficult to believe, without the express assurance of one of the most truthful of

men, that neither at school nor at the academy did he ever receive oral instruction in Greek. Perhaps he had no great cause to regret it, as in all probability, when he began to form his own character as a scholar, he would have discovered that the foundation had not been well laid; and it is better to build solidly from the ground for yourself, than to have the trouble of underpinning afterwards. His improvement must have been very rapid after he left the academy at Daventry. A competent and candid judge, the late Mr. Kentish, while he acknowledged the great improvement which took place when Mr. Cogan assumed the classical department there, was aware how much his attainments then fell short of what they subsequently became. It is to be regretted that we have not fuller records of the history of his mind during the earlier portion of his ministerial life. It is not difficult, however, to discover the model on which he formed himself, in those studies from which he came forth an accomplished classical scholar.

The great philologers of the eighteenth century had confined their comments on the Greek and Latin authors in great measure to the reading and the construction, with little notice of the things which they described or the sentiments which they expressed. Such is the general character of the editions put forth by the most eminent Dutch critics, Wesseling, Duker, Hemsterhuys, Burman and Ruhnken. They had no doubt a profound knowledge of ancient history and manners, but their notes deal chiefly with questions of pure criticism, the authority of MSS., and the confirmation of their readings by parallel passages. During that time England could scarcely be said to have a school of philology; the presses of our Universities, from the time of Bentley to that of Routh, had scarcely produced an edition of a classic which was known beyond the limits of our own country. But as far as we had a school, it was closely allied to the Dutch, and erudition was identified with the settlement of a text. It is easy to deride this minuteness of research; but those who are inclined to undervalue it may be seasonably reminded of Dr. Clarke's vindication of himself for bestowing so much attention on points "levia et parvi forte, si per se spectentur, momenti." "Ex elementis constant," says he, "ex principiis oriuntur omnia: et ex judicii consuetudine in rebus minutis adhibita, pendet sæpissime etiam in maximis vera atque accurata scientia." *

Porson, from whose time we may date the revival of an earnest study of the classics among us, though possessed of vast stores of knowledge, belonged as an editor to the Dutch school, and rarely goes beyond the evidence of MSS., editions and parallel passages, in his notes. He far surpassed all preceding critics, however, in his knowledge of Attic idiom, especially of the style

* Præf. ad Hom. Iliad.

and metre of the Attic dramatists. His influence founded a school; and the same narrow line of study having been pursued by Elmsley and Tate, Monk and Blomfield, classical scholarship became for a time almost identified with a knowledge of the laws of Attic syntax and the construction of the tragic senarius.

The highest distinction to which a classical teacher can aspire in this country is to qualify his scholars to take rank at the Universities, and to be successful he must teach what is in estimation there. The direction which Mr. Cogan's studies took when he was training himself for his office, was necessarily influenced by the prevailing taste. His conviction of the little value of superficial knowledge would have made him at all times a thorough teacher; but the pains which he took to follow every step made by the great scholars of the Universities, to master their discoveries, and interweave their observations with his teaching, arose from his knowledge that without such instruction his pupils would stand at disadvantage in future competition. The cast of his mind inclined him also to a critical philology. His memory, which almost amounted to a psychological phenomenon, enabled him to compare author with author and passage with passage, with instantaneous readiness. A mind so natural and so simple as his, could not fail to be impressed with the beauties of the classics; but it was not to these that he chiefly directed attention, for he knew that the perception of them was not the test by which his scholars would be tried. Of the predominance which the critical faculty maintained over the æsthetic, I remember a remarkable instance, when I met him once in the British Museum. He had come to see, for the first time, the Elgin Marbles, then the object of very general interest. It happened that Bishop Maltby's edition of Morell's Thesaurus Poeseos Græcæ had just appeared, with a Preface by the editor, containing some metrical remarks, with which Mr. Cogan was not inclined to agree. On this subject he began to talk to me with his usual enthusiasm, and the time of his visit had expired before he was able to give more than a hasty glance at the relics of the Parthenon.

To enable his scholars to meet on equal terms those who had been educated at our great schools, he trained them most carefully both in Latin and Greek composition, especially in verse, facility in which was then a *sine qua non* in competition for academical prizes.

Though the Attic writers and the tragic drama, from the circumstances of the times, took a prominent place in his instruction, his range of reading was by no means a limited one. Herodotus was a great favourite with him. One of the few classical criticisms which he ever published was a communication to Dr. Aikin's Athenæum (Vol. I. p. 478) respecting the *tmesis* of a preposition with ὤν and an aorist, which is peculiar to that

author. No critic before him had observed that this *tmesis* takes place only when the aorist is used in a frequentative sense. This criticism was put on record and assigned to Mr. Cogan in a note to the 5th edition of Matthiä's Greek Grammar, p. 1117. I have not seen it noticed, however, by any subsequent editor of Herodotus, and very lately an inquiry was made respecting this construction in the Gentleman's Magazine, shewing that the writer was not acquainted with Mr. Cogan's explanation. Probably many other remarks, which would have been valuable if they had been preserved, were casually made in the course of his oral instruction, and never committed to writing.

At the present day, the almost exclusive attention paid to philology in Mr. Cogan's system of classical education, may seem a defect. The knowledge of the ancient languages is now regarded as an object to be valued not so much for its own sake as for the facility which it gives for obtaining an insight into the history and faculties of man, and speculating on the affinities and filiations of his different races. If these objects can be attained without any sacrifice of sound and fundamental knowledge, it will no doubt be an improvement on the older and more limited method. But whatever the result may be, it cannot diminish the honour due to Mr. Cogan's memory, as having been in his day and generation a most accomplished and successful teacher who raised the literary character of the body to which he belonged.* K.

With the close of Mr. Cogan's career as an instructor of youth, the materials for a Memoir come nearly to an end. For although he was spared to his family for many years (nearly twenty-eight) after his retirement from scholastic duties, so quietly and retiredly did he pursue the even tenor of his course, that but little remains for the biographer to record. He now seldom left home, and never from choice. Long after he had passed the threescore years and ten, he continued to find in Greek and Music unfailing sources of pleasure. In the latter, as a violinist, he did not acquire any great skill, never having received instruction in the use of the instrument, and suffering more or less through life some inconvenience from a fracture (while a boy) of his arm, and from its being ill set. The love of music, however, survived his power of instrumentation. He could read the most difficult

* As a proof of the estimation in which Mr. Cogan's attainments were held by competent judges who did not belong to his own religious denomination, an extract is subjoined from a letter of Dr. Parr's to Archbishop Magee, who had spoken contemptuously of Unitarians as illiterate:

"Mr. Cogan, a schoolmaster at Walthamstow, whom from conversation and correspondence I know to be an accurate Greek scholar, and a diligent and discriminating reader of the best critical books which have of late been published at Berlin, Leyden, Göttingen, Leipsic and Paris, and at home by Porson, Blomfield, Gaisford and Elmsley. Is Cogan illiterate? No, no!"

pieces with ease. After he was ninety years of age, he retained the power and habit of singing; and on one occasion astonished the member of his family who was in attendance on him, by awaking in the night and singing with great energy a part of that beautiful trio by Handel—

"That thy power, O Jehovah, all nations may know."

On another similar occasion, he burst forth with—

"Did I not own Jehovah's power,
How vain were all I know!"

During the last years of his mental vigour, he diversified his studies by a course of English reading, which he enjoyed in the company of his beloved wife and daughters. With what tender and affecting reminiscences the survivors of that amiable and cultivated group look back on those tranquil and happy years, we will not attempt to describe.

After the closing of the chapel at Walthamstow, Mr. Cogan became an occasional attendant on the services of the late Mr. Aspland, for whose earnest expositions of Christian doctrine and duty he always expressed admiration. Though differing on some metaphysical questions, there was a general and cordial agreement between them on the subject of the evidences of Christianity and the interpretation of the New Testament. When unable to go to Hackney, he regularly conducted on the Sunday, in the presence of his family, a religious service. Of the devotional habits of Mr. Cogan, we are able to speak in the language of his son:

"On this point I shall offer a few, but only a few words, for if there ever breathed a man who would have avoided the ostentation of piety, it was my father. It may, however, with strict truth be stated, that he had devotional *habits*, independently of his daily practice of observing, while his sight and the vigour of his mind remained unimpaired, family prayer, and his custom of conducting a regular service in his parlour on the Lord's-day. Touching passages might be quoted from prayers composed for his private use; but I forbear, well knowing that such references would be wholly repugnant to his modest reserve on such a subject. His views of the nature and efficacy of prayer coincided with those of Dr. Priestley. Indeed, his well-known admiration of this Christian philosopher may afford the readers of the Christian Reformer some clue to his opinions on that and several other cognate topics. He was accustomed to say, that when he began to read his writings, he 'felt his brain open;' and he reverenced his memory to the very end of life, as the following words, uttered in his ninety-second year, abundantly prove. 'Dr. Priestley,' said he (when casually speaking of him), 'was a man of whom while living I can truly say I knew no one to be compared to him, and now he is gone I shall ever respect his memory. He was a great man, and as good as he was great.'"

We may also add, in the language of the same friend, a word or two on Mr. Cogan's views on other matters:

"He mixed but little with the world, and being ardently devoted to his own particular studies, he took comparatively little interest in the politics or literature of the day. He 'spoke but little of men, manners, and the great interest of the race;' yet it may be truly affirmed of him that he never regarded coldly anything great or good, which was by others accomplished for the benefit of his fellow-beings. On one topic of social reform, he ever expressed himself with great energy, and that was the abolition of Slavery. Previously to the Emancipation Act regarding our Colonies, he, in common with many others, abstained altogether from the use of slave-grown sugar, in consequence of reading a pamphlet upon Slavery, written by the late excellent Elizabeth Herrick, of Leicester."

For many years Mr. Cogan acted as one of Dr. Williams's Trustees. He was elected in 1811, and having, through the persuasion of his former tutor and friend, Mr. Belsham, consented to serve, he was a regular attendant at the periodical meetings of the Trustees, though he always spoke with modest diffidence of his own powers and skill in matters of business.

Mr. Cogan was never a great letter-writer, and very few specimens of his letters are within our reach. The two which follow are pleasantly characteristic of the man. The first is addressed to his wife.

"Bonum, Gloucestershire.

"My dear Mary,—Though I wrote to you this morning from Cirencester, I cannot refrain from acquainting you that I have reached the end of my journey without fatigue, though I scarcely slept at all during the night. I have before me a scene which I cannot describe, and which you cannot, with any stretch of the imagination, conceive. I will only say, that it surpasses everything that my eyes have seen or my fancy pictured. I would give more than the journey will cost me to have you by my side in Mr. Smith's study to take a peep out of the window, though it includes but a small part of the prospect which is to be seen from the grounds. You may suppose that I have not much more to say, but to add that I am yours most faithfully and affectionately,

E. Cogan."

The second is to a daughter on the birth of his grandson:

"Higham Hill, 1823.

"My dear Mary,—As you are now well enough to read a few lines addressed to yourself, I will not delay any longer to assure you that I have been rejoiced to hear such favourable accounts of you. As to my little grandson, I shall be glad to see him when he shall be pleased by my attempts to please him. You have not, I suppose, yet determined upon his future profession, or made up your mind whether he will be a great classic, a great mathematician, or a great philosopher. If you have a craniologist in the neighbourhood, I should recommend that you send for him forthwith to examine the young gentleman's head, that you may

not fall into the error into which some parents have fallen, that of determining that their children should be what nature had determined that they should not be. And if he should be found to have the organ of Classics, I should urge that the next words after 'Papa and Mama' which he should be taught to utter, should be *hic, hæc, hoc.* I will excuse his saying *Grandpapa* till he is master of this lesson. I should further recommend that, in due time, a Latin Grammar, splendidly bound, should be given him as a plaything, and afterwards a Greek Grammar, bound still more splendidly; from which he will inevitably infer, that though Latin is a fine thing, Greek is still finer. Now when the classical organ shall be seconded in its operation by such judicious treatment in early life, what may we not expect when he shall commence the study of Greek and Latin; and may not I hope that, when he is told (as he may be by some one who knows no better) that Grandpapa is marvellously deep in these languages, he will regard me with veneration, and wonder that 'one small head can carry all I know.' If he should be found to have the organ of Mathematics, I should recommend that all his playthings be made in the shape of squares, triangles, octagons, cubes, parallelograms, &c. But enough of this. My wish for him is, that he may be a good man, and a comfort to you and to his father. This will be much better than that he should be a good classic or a good mathematician. I am, my dear Mary, your affectionate Father,

E. Cogan."

On the last years of Mr. Cogan's protracted life we shall say little. There is no profit in contemplating the privations and decline of extreme age, when the daughters of music are brought low, and desire fails, and the grasshopper is a burden. His declining years were soothed by a watchful filial affection never surpassed. It was a mercy that the removal of the partner in whose affection he delighted for sixty years, was deferred to that period when his perceptions, both of pleasure and of pain, began to be dimmed by great age.

At length the silver cord of life was gently loosed. He died on Feb. 21, 1855; and six days after his remains were deposited in the vault in the burying-ground at the Gravel-Pit chapel, Hackney, which contained the remains of his wife. Rarely does the page of biography contain the record of the lives of father and son which run over a longer or a more eventful period of time, than those of John and Eliezer Cogan, extending from 1698 to 1855, a period of nearly 157 years, including a part of the reigns of William the Third and Victoria, and the whole of those of Anne, the four Georges, and William the Fourth.

The service at Mr. Cogan's funeral was reverently conducted by the Rev. Thomas Madge. On the following Sunday, in the Gravel-Pit chapel, the melodious voice of the same gifted preacher spoke words of comfort to the sorrowing family, and drew a picture, equally just and beautiful, of the characteristics of him that had passed on to his rest and reward. The whole of the biographical portions of the address deserves a place in

this Memoir, and we much regret that the narrowed space left compels us to be satisfied with two short extracts.

"The eminence to which he attained as a scholar was second only to that possessed by those of the highest order; and what is more particularly worthy of remark is the fact that his scholarship was the result mainly of his own unaided application. Great as his classical attainments were, they were for the most part the attainments of a self-taught man. For many years past, owing to the increasing infirmities of age, he had withdrawn from all active employment; but in his retirement he still continued, till within a short period at least, to derive much enjoyment from his accustomed favourite studies. At length, after having passed through a noiseless and happy life, it pleased God to lay upon him the hand of death, so softly and gently as to be no more felt than the silent coming on of one of our nightly slumbers. * * *

"It was hardly possible for any one to see him, even for a brief space, without recognizing certain characteristics of his nature which commended him at once to our esteem and regard. Of a mind singularly quiet and pure, he thought of no evil himself nor tainted others with 'suspect of crime.' There was nothing hidden or disguised about him, but rather an openness and a simplicity like that of a child. So retiring was he and unobtrusive, that nothing but a commanding sense of duty could prevail upon him to bring himself publicly before his fellow-men. His religion, too, lay not in forms and professions. It was to be seen in the habitual, unostentatious tenor of his way. To him, God was the Father and Friend of his creatures, not willing that any should perish, but that all should come to him and live. For these views of the character of the Creator, he acknowledged himself to be chiefly indebted to the gospel of Christ."

OUR CRITIC IN THE INQUIRER.

There appeared in the *Inquirer* of March 17, a letter entitled "Mr. Howorth and his Commentators," in which the remarks in our last No. on Mr. Howorth's pamphlet are warmly censured. For reasons which we will not now stop to mention, both the Editor of this Magazine and the writer of the letter signed *Aliquis* think it inexpedient to discuss in the pages of another periodical the correctness of opinions put forth in the *Christian Reformer*. We have, therefore, made no appearance in the court selected by our accuser. In saying this, let us not be supposed to offer any disrespect to the *Inquirer*. The Editor of the *Christian Reformer* is not merely prepared to do justice to its high respectability and general talent, but glad of the opportunity of expressing thanks for past acts of courtesy and occasional words of kindness. At the same time, our excellent contemporary must allow us to say, that in admitting into his columns the letter of censure upon us, he commit-

ted an act (we feel persuaded it was unintentional on his part) of injustice. Many will read the letter, who have not and will not read the letter of *Aliquis* and the critical notice in the *Christian Reformer*. They will think it impossible that one bearing a much-honoured name (a name associated in the minds of Unitarians in England and Ireland with catholicity of spirit and firmness in defending religious truth), himself the minister of a highly respectable congregation, could bring a charge wholly without foundation against his brethren in the faith. Our defence is simply to put in the articles so unexpectedly censured. Let them be read carefully, and we do not doubt that the great majority of intelligent and dispassionate judges will hold us blameless. Had we refused insertion to the criticism ourselves, our contemporary would have had some ground for opening his pages to the attack, although even in that case, we submit, he should at the same time have printed *in extenso* the letter of *Aliquis* and our criticism.

The charges brought against us are, that we have adopted towards Mr. Howorth a "strange and illiberal tone;" that we have failed in "the respect due to every Christian man and gentleman;" that we have assumed "a tone of painful arrogance and levity;" that, under the influence of a "sectarian spirit," we have made "the most gratuitous and unwarranted assumptions;" that, instead of taking a becoming leave of Mr. Howorth, "as a gentleman who left us with all the courtesy and kindness of a polite but unsatisfied friend," we have raised "a hue and cry as if we were running after a deserter;" and that our "harsh and sectarian spirit" will occasion "more secessions" of the "most worthy members" of "our small body." To these very definite charges we plead not guilty. A careful perusal of the articles objected to has satisfied us that we have not a single statement to retract, scarcely an expression which we desire to modify. But we are addressing those who have the whole case before them, and who, we doubt not, will true judgment give. Of Mr. Howorth's natural amiability and purity of motives, our critic cannot think more highly than we do. But these qualities never will and never ought to exempt from careful scrutiny pleadings in favour of one set of opinions and condemnatory of others. If those pleadings are sound, let us have the manly integrity to publish our assent; if otherwise, let us with the same manliness make public our dissent and the reasons for it. In discussing Mr. Howorth's plea for "orthodoxy," we had little scriptural argument to meet; for a few texts, strung together without special interpretation and without regard to the context, were the only evidence of this kind adduced. The main allegation was, that, according to Mr. Howorth's experience, the Unitarian body is lifeless and their religious system spiritually powerless. It became necessary, therefore, to consider what Mr. Howorth's intellectual qualifications for judgment were, and how far his recent position in our body enabled him to give, or disqualified him from offering, a valuable opinion. We would gladly have avoided such an issue, had it been possible; but it arose of necessity out of the pleadings of the case. That we conducted the discussion otherwise than temperately and even tenderly for Mr. Howorth, it will be difficult for our critic to prove.

And now may we venture to offer a word or two of counsel to our young critic? Let him in future try to exhibit the courtesy and the forbearance which he exacts from others. Let him extend to his own

religious body a portion of that charity which flows in his heart so plentifully for those who believe somewhat less, and those who believe a great deal more, than himself. Let him especially avoid even the appearance of depreciation of the integrity of Lindsey and the religiousness of Priestley. To every mind not perverted by religious or philosophical intolerance, "the quiet, deliberative and timid nature" of Lindsey will really magnify the worth of the splendid sacrifice he eventually made to conscience, and the regenerating power of the principles which led him to make it. That Priestley was "a scientific discoverer and a theological student," is most true; but it is not less true that he was a "religious teacher." One intimate friend said of him, "his delight was to communicate instruction, and above all religious instruction." And as to the religiousness of his spirit (which our critic so strangely questions), another intimate friend (the late Rev. William Wood, of Leeds) says, and language cannot be stronger, "his life was an uniform course of sincere and rational godliness."

We have now done with this unpleasing controversy, and shall not be easily induced to return to it. We have not mentioned the name of our critic, because we are unwilling that it should appear in our pages in any but an amiable association. Notwithstanding some petulant expressions in his letter, which might seem to indicate the contrary, we have no idea that he will imitate his friend Mr. Howorth's renunciation of Unitarianism, and we venture to anticipate from him in future years valuable service to pure Christianity.

MR. HOWORTH AND HIS CRITICS.

Sir,

My attention has been called to a letter in the *Inquirer* of the 17th instant, from Mr. ——,* on the subject of the discussions to which Mr. Howorth's recent change of opinion has given rise, and which I have read with much interest and attention. Mr. ——, it seems to me, has somewhat misconceived the circumstances of the case.

Had Mr. Howorth simply withdrawn from the body of which he has long been a member, or had he merely conveyed to those with whom he is now connected the views which he at present holds, I apprehend that neither the letter of Mr. Wright nor the comments in the *Reformer* would ever have appeared in print. Mr. Howorth has, however, printed and published the grounds of his change of feeling. In my opinion, he has done very rightly; but in so doing, what he publishes necessarily becomes the subject of public discussion and criticism. Mr. —— appears to me to write as if the views which Mr. Howorth most honestly holds, and the arguments by which he supports them, were not to be made the subject of question or argument by others.

Both the writers in the *Reformer* to whom Mr. —— refers, write, as appears to me, under feelings of strong personal regard for Mr. Howorth, but both clearly under a strong feeling of the weak and inconclusive

* We have, in accordance with the feeling expressed above, expunged the name throughout this letter.—Ed. C. R.

nature of Mr. Howorth's arguments. Into the strength or weakness of those arguments I am not about to enter, beyond remarking that Mr. Howorth, by his own showing, during the five years that he was a student at college in preparation for the ministry, and nearly thirty years that he has since been engaged in the practice of it, has not, until the last eighteen months, given any great attention to the study of the Scriptures. That the result of such inattention should have been at last a strong reaction, and the adoption of greatly overstrained opinions, appears to me not merely nothing wonderful, but almost a natural and legitimate consequence.

No one, it should be remarked, has questioned either Mr. Howorth's privilege of judging for himself or the purity and integrity of his motives. But when those motives are publicly laid before the world, and the attention of all readers is invited to them, it cannot be matter of surprise that those who have long known and respected Mr. Howorth should declare for themselves, and point out to others, what they believe to be the weakness and inconsistency of his arguments, in terms which they think that the nature of those arguments calls for,—should vindicate the sufficiency of that faith in which they have found consolation for themselves, and in which they have led others to place unhesitating trust. Less than this would, as it seems to me, have involved the shrinking from a duty. Conceding to Mr. Howorth not only excellence of purpose, but perfect courtesy and gentleness of manner, which all who know him must acknowledge and respect, his declaration that Unitarian Christianity, "while it may be suited for the respectable moralities and amenities of an easy passage through life, does not meet the fearful struggles of a convulsed moral nature, for it does not deal with man scripturally, in his relation of deep sinfulness and awful rebellion in the sight of God, nor point out to him the true nature of redemption,"—surely calls upon those who dissent from his views to examine the grounds upon which Mr. Howorth's convictions are based, as well as to look into and record their own.

March 19, 1855. A Layman.

THE PUMP AND THE CROSS.

Sir,

I have read with great interest the able letter of *Aliquis* in your last number; but whilst displaying to Mr. Howorth the inconsistency and unconscious want of charity into which he has been betrayed, he has, I think, verged on a similar failing in the following sentences:

"There have been those again who, after the fashion of the Nicene age, have engrafted on the simplicity of the gospel a self-imposed *asceticism*, and as a consequence have gradually lost sight of the characteristic reasonableness and power of Christianity. I do not venture to affirm that you are yourself to be placed in this category; but your zealous and somewhat exclusive devotion to the principles of 'total abstinence,' has exposed you, to say the least of the matter, to the danger of what an acute observer long ago wisely and wittily described as 'preaching the *pump* and not the *cross*.'" (C. R. p. 187.)

If wit is "a good thing well applied," the facetious remark of the "acute observer" does not seem wittily quoted. It may be applicable to persons like the "Come-outers" in America, who, disgusted by the apparent apathy of the church to moral movements, contrast Philanthropy with Christianity, and choose the former; but in England it will generally be found that the pump is on the way to the cross,—that those who have been reclaimed to cleanliness and sobriety seek after the religion they had forsaken.

If I understand *Aliquis*, Mr. Howorth's secession is somewhat attributable to his total abstinence; if not, I do not know what the mention of it has to do with the subject of the letter. But if so, it rather makes against the wisdom of the "acute observer;" for Mr. H. lays what is thought an excessive stress on the cross:—"The glory of the cross now to my mind transcends all else; it is the grandeur of the universe:" and I should be surprised to find that, in his Unitarian days, the abstaining Mr. Howorth preached the cross less than his imbibing brethren. I have always been informed that he was an earnestly religious man, peculiarly influenced by what he thought the law of Christ, and devoting an unusual amount of time and zeal to the cultivation of a devotional spirit.

Aliquis says that Mr. H. was somewhat exclusively devoted to the principles of total abstinence: your reviewer, however, more correctly assures us that he was specially interested in works of benevolence common to those who minister to the poor. To the poor was the gospel preached; and however much it is to be regretted on other accounts, it does not seem to prove that Mr. H. was not a faithful minister of the cross, that he could not preach acceptably to the wise, the scribes and the disputers of this world (1 Cor. i.). I deeply lament his change of opinion, and strongly feel that, in his unshackled freedom as a non-subscribing minister, he ought, for the sake of his congregation and for his own, to have given more attention to doctrinal inquiries. At the same time it must be remembered, that he only followed the example of the majority of our Presbyterian forefathers, who during the last century seemed to eschew doctrine.

Aliquis seems to imply, though he does not venture to affirm it, that total abstinence is "a self-imposed asceticism." This seems "a glaring inconsistency," if it preaches "the pump and not the cross;" for surely there is no agony and torture, comparable to crucifixion, in the use of water—unless, indeed, to confirmed inebriates, or the victims of hydrophobia: should any one, then, preach sobriety as a substitute for self-sacrifice, he would be the reverse of an ascetic. An ascetic is "he that retires to devotion and mortification, a hermit." But the teetotal advocates tell us that they are anything but hermits,—that they mix with men far more than they did in their literary retirement; that so far from mortifying themselves with unprofitable austerities, their mortification springs from the injuries which others inflict; and that if they recommend self-denial, it is for the obvious advantage of the community. Indeed, they assert that abstinence from intoxicating liquors can only be deemed self-denial in a perverted state of society or by the victims of a bad habit; since calm-judging, scientific men affirm that health—that essential to bodily happiness—is impaired by their use; and it is not questioned that the thirst for these liquors not only causes crime and

death, but is the great hindrance to the education, the comfort and the innocent recreation of the people. Their self-denial does not consist in their substitution of healthful and cheering beverages for those that intoxicate; but in the labours which the confirmed vice of this country entails on those who would seek and save the lost, and in the alienation and misconstruction to which the pioneers of truth are exposed. He who is ready to sacrifice his professional prospects and private friendships in advocating that which takes away the burdens and adds to the happiness and life of others, surely manifests some of the spirit of him who bid us take up the cross, and who pleased not himself!

The philanthropic movements of the day have done much to remove the prejudices and abate the bitterness of orthodoxy; and if a man has strength of mind to reach, and boldness to avow, the unpopular dictates of gospel *love*, he does not seem in a worse position for maintaining the so-called heresies of gospel *truth*.

QUIS.

IN MEMORIAM F. E. E., OCTOBER 21, 1854.

WHEN the dark clouds of sorrow o'ershadow our view,
When griefs rise around us, and pleasures are few,
How oft shall we think, amid sorrow and pain,
Of those bright sunny days we shall ne'er know again!

When the friends and companions of life's early day
Have pass'd like the dew-drops of morning away,
How oft shall we welcome in Memory's cell
Those friends and companions our hearts loved so well!

And that song of "lang-syne" we delighted to sing,
Till the woods and the fields with our music would ring,—
Oh! what is it now? But a heart-stricken tone,
Too mournfully echoing the joys that have flown!

Then turn from the Past; let our thoughts wing their flight
To our Heavenly home—to the regions of light;
For she, our beloved, our brightest and best,
Is gone to that Home, to our "haven of rest."

She has left this fair earth; yet we feel her still near;
Her glad smile shall cheer us, her sweet voice we hear;
While her life, pure and holy, so loving, serene,
Still dwells in our memory and hallows each scene.

For it bids us toil onward, though foot-worn or weary,
Nor "bate heart or hope," though our path may be dreary;
But, clothed with humility, patience and love,
Press cheerfully on to the Mansions above.

Then let not our memories too mournfully dwell
On the bright sunny days that our hearts loved so well;
For she that we love, still may point out the way,
Through our tear-bedimm'd path, to the Regions of Day!

A. L. P.